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THE
PRINCIPLES
OF
GREEK GRAMMAR;

COMPRISING THE SUBSTANCE OF THE MOST APPROVED GREEK
GRAMMARS EXTANT,

FOR THE
USE OF SCHOOLS AND COLLEGES.

REVISED AND IMPROVED.

~~~~~  
BY REV. PETER BULLIONS, D. D.,  
PROFESSOR OF LANGUAGES IN THE ALBANY ACADEMY; AUTHOR OF THE  
SERIES OF GRAMMARS, GREEK, LATIN AND ENGLISH, ON THE  
SAME PLAN; A GREEK READER, ETC. ETC.  
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NINETEENTH EDITION.

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PREFACE TO THE SECOND EDITION.

THIS work formerly published as a new translation of MOOR'S GREEK GRAMMAR with additions, has undergone a thorough revisal. Many errors have been discovered and corrected, defects have been supplied, and many improvements introduced, which a daily intercourse in the class-room with students in almost every stage of progress has suggested. A close attention to this subject for many years, with favourable opportunities for observing the attainments made by many, who had commenced their studies by different systems, has strengthened the conviction long felt, that a radical defect exists in the plan of most of the Greek Grammars now used in our public schools. However excellent the elaborate treatises of the German Grammarians are, and however useful the many compends of these recently published may be as books of reference, or as guides to such as commence the study of Greek in maturer years, and have resolved, from a sense of its importance, to master its principles; yet on trial, I am persuaded, they will be found but imperfectly adapted to the condition of the great mass of youth in this country who begin, and too often end, their Greek studies at an early age. With such, it is believed, that no system of Grammar will answer a good purpose, which does not present the leading facts and principles in such a way as *to be easily committed to memory*, and so to be ready for immediate application when necessary.

It is true that youth of ordinary capacity by knowing only the inflexion of words, with the aid of a dictionary, and moderate application, will, in time, be able to guess at the meaning of a passage in Greek; but this is about all. An accurate, philosophical, and practical knowledge of its principles will, in this way, seldom be acquired. And wherever a Grammar, in the form of a lecture or treatise upon the subject, designed to be read and studied, but not adapted, or but ill adapted for being committed to memory, is put into the hands of young students, such will seldom fail to be the result.

To remedy this evil and to provide a comprehensive manual of Greek Grammar, adapted to the use of the younger, as well as to the more advanced class of students in our schools

and colleges, and especially of those under my own care, was the original design of publishing this work. To this end the leading principles of Greek Grammar are exhibited in rules, as few and brief as possible, so as to be easily committed to memory, and, at the same time, so comprehensive and perspicuous, as to be of general and easy application. These being first accurately committed to memory, and then constantly applied in the inflection of words, and in analyzing their forms, soon become so thoroughly understood and fixed in the memory as hardly ever to be effaced, and to be always ready afterwards, to account for every form which words in their numerous changes assume, and to solve every difficulty caused by these changes almost without an effort of thought. A student, though young, if thus exercised but for one year or two, has an immense advantage, in the future prosecution of his studies, over those who have not laid the foundation of their success in a thorough course of *drilling*.

Several excellent elementary works on Greek Grammar have been published within the last ten years, by men eminent for talents and learning, and to whose labours I freely owe myself under many obligations. But none of these, so far as known to me, have adopted to any great extent the plan just alluded to. To carry out such a plan to a greater extent than has yet been done, has been chiefly aimed at, and it is hoped in some degree attained in the present work. But while the leading and fundamental parts have been reduced to rules brief and easy to be committed to memory by the younger student, a copious illustration of these principles, and of the exceptions and varieties of usage under them, with every thing important to aid the advanced student, has been inserted in its place in smaller type, in the form of Observations and Notes, all of which are numbered for the sake of easy reference.

In the preface to the first edition a full statement was given of the principal sources from which the materials, here collected, were drawn, and which need not here be repeated. Suffice it to say, that I have not hesitated to avail myself of every assistance within my reach, and to gather from every quarter, and especially from the ample stores of German Philologists, whatever appeared suited to my design. The labour of condensing and arranging, and, to borrow a term from the printer's vocabulary, *justifying* the several parts with due regard to harmony and proportion, into one compact whole, has been very great. The first edition extended to a much greater length than was intended. A special object in preparing this edition

has been to reduce the size of the book without impairing its value. To attain this, nearly the whole has been re-written and condensed, some things unimportant have been omitted to make room for others of greater value. The number of paradigms of the declension of nouns, adjectives, and participles has been increased, and the verb has been thrown into the form of a table, so arranged as to present the whole of each voice at once to the view, and to render it equally convenient in studying it to follow either the order of the tenses under each mood, or of the moods under each tense.

I would beg leave in this place to call the attention of students and of teachers, who have not yet examined the subject, to the method of analyzing and forming the tenses of the verb which is here exhibited. No part of Greek Grammar has hitherto proved so puzzling and harassing to the pupil as this. For want of understanding the few simple principles, on which the numerous changes in the form of the verb depend, they appear to him intricate, arbitrary, and incomprehensible to such a degree as to render the prospect of his fully mastering them almost hopeless. That this is owing, in a great measure, to the method of forming the different tenses by deriving one tense from another to which it has some real or fancied resemblance, appears to me beyond a doubt. As there is no foundation in truth for this mode of formation, so almost every writer, following imagination as his guide, has proposed a different theory upon the subject. One, for example, forms the perfect passive from its own future. Another with equal ingenuity forms the future from its own perfect through the medium of the first aorist passive! Another supposes he has simplified the whole matter by deriving every tense in the passive voice from its corresponding tense in the active voice, by making the simple and natural change of *-ψω* into *-φθήσομαι*, *-ξω* into *-χθήσομαι*, *-ψα* into *-φθην*, *-ξα* into *-χθην*, *-φα* into *-μμαι*, *-χα* into *-γμαι*, and *-κα* into *-μαι*, sometimes into *-σμαι*. Another still, in order to arrive, for example, at the first aorist passive, starts with the present active and, by a succession of stages, arrives at the end of his journey thus, *στρέφω*, *ἔστρεψα*, *ἔστρεφα*, *ἔστραμμαι*, *ἔστραπται*, *ἔστράφθην*; and when he gets there he finds he has missed his way after all, for the first aorist of this verb is not *ἔστράφθην* but *ἔστρέφθην*, and to bring him thither, another rule has to be invented nearly as dark as the road he has already travelled; viz. "Verbs which change *s* of the future into *e* of the perfect active, and into *α* of the perfect passive, take *s* again in the first aorist; as, *ἔστραπται*,

δοτρεφθην." What can be more perplexing and arbitrary than such a process? It is fortunate for the rising generation that such a system is beginning to pass away, and to Professor Thiersch of Germany must we regard ourselves as chiefly indebted for the deliverance. Throwing aside the complicated systems of rules and exceptions which the above theories had rendered necessary, he directs to the more simple and philosophical method of observing and stating the fact, that the root or stem runs unchanged, or but slightly so, through the whole verb, and that one part differs from another in form, only in the part prefixed and added to the stem, and that in all verbs these parts are nearly the same. Instead, therefore, of forming one tense from another by a process much like the story of "the house that Jack built," every tense is formed at once immediately from its root by simply annexing the proper *Tense-ending* and prefixing the augment in the tenses that require it. Thus for the sake of comparison, instead of the laborious and clumsy process above; in order to form the 1 aor. p. of *δοτρεφω* all that is necessary is to annex the aorist *tense-ending* -θην to the root *δοτρεφ*, prefixing the augment, and it is done,—you have *δοτρεφθην* at once; and so it is with every other tense.

The whole system of forming the tenses from the root according to this method is given in about ten lines at the foot of p. 102, and all its modifications as applied to the different classes of mute, pure, and liquid verbs occupy only about three pages, 107—109. By forming the tenses in this way, the Greek verb will be found a simple, regular, and beautiful structure, as all that belongs to the language is. And I hesitate not, again to say, after ten years' further experience, and after repeated examination of other theories, that in my opinion "this method, for beauty, simplicity, and philosophical accuracy greatly surpasses every other system of analysis, and that a more minute, familiar, and certain knowledge of the Greek verb can be obtained with much more ease and in a shorter time by studying it in this way than in any other." If others, however, after examining the subject may be of a different mind, and prefer the method of forming one tense from another, MOOR's rules for the formation of the tenses, unquestionably the simplest and most perfect of their kind, will be found at page 299, and can be learned either before or after the paradigm of the verb, as the teacher may direct. Those who adopt this method will, of course, omit from § 81 to § 97, except § 87 and 88 on the augment.

Hints respecting the method of studying this Grammar.

Those who have had experience in teaching the Greek language will need no instructions from me how to study this, or any other Grammar which they may think fit to use; but still a few hints as to the way in which it is intended to be used may not be useless to the young teacher, or to the Student who may be under the necessity of prosecuting his studies without a teacher.

It is by no means intended that the beginner should study, and much less commit to memory, every thing in the book. It is presumed that he comes to the study of Greek with some knowledge of the English and Latin Grammar, and he will therefore throughout meet with much with which he is already acquainted and which will require no new labour. In general, the *definitions* and *rules* printed in large type, together with the *paradigms* of nouns, adjectives, pronouns, and verbs, is about all that should be committed to at first, but these should be committed very accurately to memory and repeated so often in daily revisals as to become easy and familiar. If this is not done, the student's progress will be slow and embarrassed at every step, which otherwise would be rapid, easy, and pleasant. By youth of ordinary capacity this will generally be effected in the course of six or seven weeks. It is then time to begin to read easy sentences, simply with a view to furnish a *praxis* on the rules and *paradigms* previously committed. In this exercise every word should be declined and every rule belonging to its inflection should be repeated till it can be done not only correctly and easily, but almost without an effort. Two or three lines a day will be sufficient at first—increasing the quantity no faster than the pupil is able thoroughly to analyze every word. Simultaneously with this as a part of each recitation, the parts of the grammar already committed should be reviewed repeatedly, first, in shorter and then in longer portions, till the pupil is able to run over the whole in a recitation of fifteen or twenty minutes. All this may be effected in the space of three or four months. Longer lessons will then be proper, and along with this the study of the Grammar taking up the more important parts of what was omitted before, not to commit to memory but study so as to become familiar with them, and be able to refer to them at once when they may be needed. By going over the Grammar two or three times, in this manner, in the course of a year, every part will become connected in the mind with the rules to which these parts belong, so as to be readily recalled by them.

There are two or three points to which it is necessary for the pupil to pay special attention. 1st. *The Rules of Euphony*, § 6. To the Euphony of their language the Greeks paid the greatest attention. In order to avoid the harsh sound which would be the result of certain consonants coming together, they often exchanged a consonant in certain situations for another of more pleasing sound, sometimes they changed their order, sometimes dropped one of them, or inserted another. To this is owing, in part, the apparent irregularity in the flexion of nouns and verbs, which has led to form so many perplexing rules for cases and tenses. The rules of Euphony extend not to the flexion of nouns only, but to the whole structure of their language—to the composition and derivation of their words, and even to the collocation of them in a sentence. Those principles are few, thoroughly systematized, and very easy to be comprehended. They are exhibited in the sixth section, and occupy a little less than five pages. This part, and, as fundamental to it, the fourth section should be thoroughly mastered before proceeding to the 3d declension where they will be needed.

Another thing requiring special attention, and of almost equal importance, is the *rules for contraction*. These should be studied in their place after the third declension § 34-40, or they may be omitted till the second revision. These with the exercises on them occupy about six pages, and should also be thoroughly mastered. These rules account for the changes that take place in the form of a word when vowels concur, as the rules of euphony do in the case of concurrent consonants, and both together are indispensable in order to understand the forms which words almost uniformly assume under the operation of these principles. A perfect readiness in the rules of contraction renders a paradigm of contract verbs entirely unnecessary. Still as some may wish to have such a paradigm, it is furnished in the appendix § 218.

The last thing to which I would invite special attention is the mode of teaching the Greek verb, which on account of its numerous changes, and these affected differently in different verbs by the rules of Euphony, according to the consonants of which it consists, or which concur in the course of inflection has been regarded as so intricate and difficult. First of all it is necessary to ascertain in every verb the *Root*, or stem, which, in certain cases, undergoes changes peculiar to itself. These, however, are few, and under a very few short and plain rules, § 82-85. On these the pupil should be drilled till he can with perfect readiness and certainty tell the root of any regular verb the moment it is announced; and also its second and third forms, when they differ from the first. This may be the work of one or two days. To the root is prefixed the *augment* in certain tenses, the rules for which will be found in § 88, and require no special notice. The next step is to commit the tables of terminations § 92 very accurately to memory, beginning at the top of each column and proceeding down the page, this will be much more easily accomplished than to commit the paradigm of the verb, and will answer a better purpose. All that then remains is to learn the method of forming each tense by annexing the *Tense-endings*, § 93, to the proper root, according to the rules for mute, pure and liquid verbs in § § 94, 96, 97. This is an important exercise and should be persevered in, till the utmost accuracy, ease, and readiness is attained.

The *Syntax* of the Greek language is a highly important part of the subject, and should be diligently and carefully studied, but this may be postponed to the second year, as the rules of *Syntax* common to the Latin and Greek will be sufficient for the earlier stages. The subject of *analysis* and *translation* in the Appendix § 219, may be worthy of some attention.

I avail myself of this opportunity to return my grateful acknowledgements for the favourable notice taken of the former edition of this work by many eminent scholars, and for the friendly critical hints with which I have been favoured by teachers and others. They will see that these have generally been attended to in this edition. The third edition of the *English Grammar* has just been published. The *Latin Grammar* is in a state of forwardness, and will likely be published in the Spring. These three will complete the series of *Grammars*, English, Latin, and Greek, on the same plan, following the same arrangement, and as near as practicable expressing the definitions and rules in the same language. So that one will be a profitable introduction to another, and the perplexity arising from studying English Grammar by one system, Latin by another, and Greek by one still different, may be avoided.

ALBANY ACADEMY,
September 25th, 1840. }

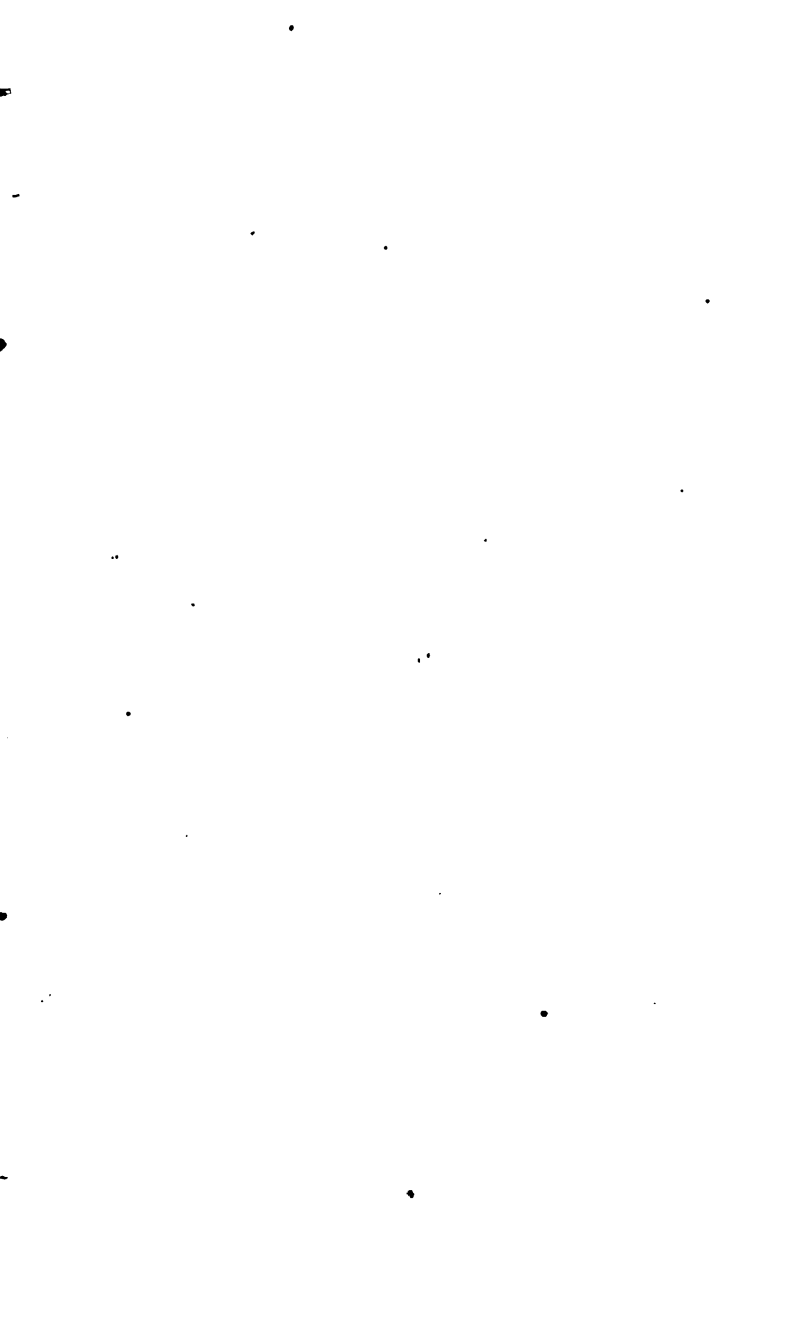
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LIGATURES OR ABBREVIATIONS, in Ancient Greek MSS. & Editions.

α,	πρώτῳ,	λω,	ην,	αὐ,	σαῦτα,
α,	αι,	υ, ε,	καί,	αθ,	σθ,
αλ,	αλ,	κν,	κατὰ,	αθ, αθ,	σθαι,
αλλ,	αλλ,	κρ,	κεφαλαιον,	ον,	σκο,
αν,	αν,	μδ,	μαρ,	ω,	σπ,
απο,	απο,	μθ,	μεθ,	σ,	σσ,
αντῶ,	αντῶ,	μ,	μεν,	ς,	στ,
αντῶ,	αντῶ,	μν,	μεν,	χ,	σχ,
γδ,	γὰρ,	μ,	μετα,	θ, θ,	ται,
γεν,	γεν,	μλ,	μην,	θ,	ταῖς,
γε,	γε,	μδ,	μω,	τ, τ,	τήν,
γρ,	γραφεται	οι, ζ,	οἶον, ον,	τ, τ,	τῆς,
δ,	δὲ,	ο,	ος,	τ, τ,	το,
δ,	δ,	ο, οδ,	ον, ον,	τ, τ,	τον,
δια,	δια,	οκ,	ὅκ,	τ, τ,	ταῦ,
δρ,	δρ,	π, π,	παρ,	τ, τ,	τοὺς,
ει,	ει,	ω, ω,	παρα,	τ, τ,	τρ,
ει,	εἰ,	ω,	περ,	τ, τ,	τρε,
ει,	εἶναι,	ω,	περ,	τ, τ,	τρε,
εκ,	εκ,	ω, π,	περ,	τ, τ,	τρε,
ελ,	ελ, ελλ,	ω, α,	πρα,	τ, τ,	τρε,
εν,	εν,	ω, ρ,	προ,	τ, τ,	τρε,
εξ,	εξ,	ω, ρ,	προ,	τ, τ,	τρε,
επειδῆ,	επειδῆ,	ρ,	ρα,	τ, τ,	τρε,
επεν,	επεν,	ρ,	ρι,	τ, τ,	τρε,
επι,	επι,	ρ,	ρο,	τ, τ,	τρε,
ερ,	ερ,	ρ,	ρω,	τ, τ,	τρε,
εστι,	εστι,	ρ,	σα,	τ, τ,	τρε,
ε,	ε,	ρ,	σαν,	τ, τ,	τρε,

GREEK GRAMMAR.

PART I.

ORTHOGRAPHY.

The Greek Alphabet consists of twenty-four Letters, namely :

<i>A</i> , α.	<i>Ἄλφα.</i>	Alpha.	a.
<i>B</i> , β, β̄.	<i>Βῆτα.</i>	Bêta.	b.
<i>Γ</i> , γ, γ̄. ¹	<i>Γάμμα.</i>	Gamma.	g.
<i>Δ</i> , δ.	<i>Δέλτα.</i>	Delta.	d.
<i>E</i> , ε.	<i>Ἐψιλὸν.</i>	Epsilon.	ε.
<i>Z</i> , ζ. ²	<i>Ζῆτα.</i>	Zêta.	z.
<i>H</i> , η.	<i>Ἡτα.</i>	Eta.	ē.
<i>Θ</i> , θ, θ̄.	<i>Θῆτα.</i>	Thêta.	th.
<i>I</i> , ι.	<i>Ἰῶτα.</i>	Iôta.	i.
<i>K</i> , κ. ³	<i>Κάππα.</i>	Kappa.	k.
<i>Λ</i> , λ.	<i>Λάμβδα.</i>	Lambda.	l.
<i>M</i> , μ.	<i>Μῦ.</i>	Mu.	m.
<i>N</i> , ν.	<i>Νῦ.</i>	Nu.	n.
<i>Ξ</i> , ξ.	<i>Ξι.</i>	Xi.	x.
<i>O</i> , ο.	<i>Ὀμικρὸν.</i>	Omikron.	ō.
<i>Π</i> , π, π̄.	<i>Πι.</i>	Pi.	p.
<i>P</i> , ρ.	<i>Ρῶ.</i>	Rho.	r.
<i>Σ</i> , σ, σ̄. ⁴	<i>Σίγμα.</i>	Sigma.	s.
<i>T</i> , τ, τ̄.	<i>Ταῦ.</i>	Tau.	t.
<i>Υ</i> , υ.	<i>Ὑψιλὸν.</i>	Upsilon.	u.
<i>Φ</i> , φ.	<i>Φι.</i>	Phi.	ph.
<i>Χ</i> , χ. ⁵	<i>Χι.</i>	Chi.	ch.
<i>Ψ</i> , ψ.	<i>Ψι.</i>	Psi.	ps.
<i>Ω</i> , ω.	<i>Ὠμέγα.</i>	Omega.	ō.

¹ Γ before a vowel like g hard, as in *got*;—before κ, γ, χ, or ξ, it is sounded like ng in *sing*, thus, ἄγγελος, ἀγκὼν, pronounced *ang-elos*, *ang-kon*.

² Ζ like *dz* sounded soft, as μελίζω, pronounced *melid-zo*, ζᾶω, pronounced *dzao*.

³ Κ like k or c hard.

⁴ Sigma at the end of a word is written σ, not at the end σ̄.

⁵ Χ is always a guttural, like the German *ch* in *buch*.

DIVISION OF LETTERS.

Letters are either *Vowels* or *Consonants*.

§ 1. OF VOWELS.

1. The vowels are seven ; viz.

Two short, $\epsilon, \circ$.

Two long, η, ω .

Three doubtful, α, ι, υ .

2. α, ι, υ , are called *doubtful*, because they are sometimes short, and sometimes long. Thus,

α in $\pi\alpha\rho\eta\rho$, is always short.

α in $\lambda\alpha\delta\varsigma$, is always long.

α in $\alpha\rho\eta\varsigma$, may be either long or short.

There are but five distinct vowel sounds in the Greek language, viz. $\alpha, \epsilon, \iota, \circ, \upsilon$. The η , and ω , are used to express the lengthened sound of ϵ and $\circ$. The vowel sounds then may be thus expressed :

Short, $\epsilon, \circ, \check{\alpha}, \check{\iota}, \check{\upsilon}$.

Long, $\eta, \omega, \bar{\alpha}, \bar{\iota}, \bar{\upsilon}$.

§ 2. OF DIPHTHONGS.

1. A *diphthong* is the union of two vowels in one sound. If the sound of both vowels be distinctly heard, it is called a *Proper diphthong* ; if not, it is called an *Improper diphthong*.

Note 1. The first vowel of a diphthong is called the *prepositive vowel* ; and the second, the *subjunctive vowel*.

2. The *Proper diphthongs* are six ; and are formed from $\check{\alpha}, \epsilon, \circ$, with ι or υ subjoined : thus,

from $\check{\alpha}$ are formed $\alpha\iota$ and $\alpha\upsilon$,

from ϵ $\epsilon\iota$ and $\epsilon\upsilon$,

from $\circ$ $\circ\iota$ and $\circ\upsilon$.

3. The *Improper diphthongs* are also six. Three have the Subjunctive vowel ι written under ; viz. $\alpha\underset{\iota}{\eta}, \eta\underset{\iota}{\eta}, \phi$. The other three are $\eta\upsilon, \omega\upsilon, \upsilon\iota$.

Note 2. In the improper diphthongs α, η, ω , when the prepositive is a capital, the ι is written after it ; thus, $\text{Α}\iota, \text{Η}\iota, \text{Ω}\iota$.

4. A vowel, preceded by another vowel, with which it does not form a diphthong, is said to be *pure*. Thus, *α* is pure in *γάλα* and *φάλλα*; *ος* is pure in *πόλεος*, *ραδιος*, &c.

§ 3. OF THE PRONUNCIATION OF VOWELS AND DIPHTHONGS.

The ancient pronunciation of the Greek vowels and diphthongs cannot now be determined with certainty in all cases. The knowledge we have of it is derived chiefly from Greek words that appear in Latin, and Latin words that appear in Greek;—from imitation of natural sounds, as the bleating of the sheep, or the barking of the dog;—from a play upon words, and other hints of a similar character.

If uniformity in the pronunciation of the Greek is to be aimed at—and it is certainly desirable that it should—the Erasmian method, among all others now in use, seems entitled to preference as a standard, not only on account of its simplicity and perspicuity, but also as having the authority of the ancients, so far as this can be ascertained, decidedly in its favour. It is, moreover, the pronunciation that generally prevails in Europe, and has been adopted in some of the most distinguished schools in America. The whole system is exhibited in the following

TABLE OF VOWEL AND DIPHTHONGAL SOUNDS.

Short <i>α</i>	like	a	in Jehovah	as πατήρ.
Long <i>ᾱ</i>		a	far,	as πᾶς.
Short <i>ε</i>		e	met,	as γένος.
Long <i>η</i>		ey	they,	as θήρ.
Short <i>ι</i>		i	tin,	as ἴνα.
Long <i>ῑ</i>		i	machine,	as ἴλιον, χίλος
Short <i>ο</i>		o	not,	as τόπος.
Long <i>ω</i>		o	note,	as φῶς.
Short <i>υ</i> as French		ũ	tu,	as μάρτυρ.
Long <i>υ</i> as French		ũ	une,	as κυνός.
<i>αι</i>	like	i	fire, or aye,	as τύψαι.
<i>ει</i>		i	fine,	as τύψει.
<i>ου</i>		ou	our,	as αὐτός.
<i>ευ</i>		eu	feud,	as εὐρέ.
<i>οι</i>		oi	soil,	as οἱ.
<i>ου</i>		ou	ragout,	as οὖτος.
<i>υι</i>		ui	quick, or we,	as υἱός.

§ 4. OF CONSONANTS.

1. The simple consonants are either *mutes* or *semi-vowels*.
2. The mutes are nine, and are divided into three classes, according to their strength; viz.

Smooth,	$\pi, \kappa, \tau.$
Middle,	$\phi, \gamma, \delta.$
Aspirate,	$\varphi, \chi, \theta.$

3. By *strength* is meant the force of voice, or of breathing requisite in pronouncing, which is different in each of the above classes,—the *smooth* mutes requiring the least, the *aspirates* the greatest, and the *middle* a degree of force intermediate between the other two.

4. Each smooth mute has its own middle and aspirate, and these three are called mutes of the *same sound*, or of the *same order*, because they are pronounced by the same organ; thus,

Π-mutes, or labials,	$\pi, \phi, \varphi.$
Κ-mutes, or palatals,	$\kappa, \gamma, \chi.$
Τ-mutes, or dentals,	$\tau, \delta, \theta.$

Obs. In mutes of the *same sound*, one is frequently changed for another.

5. The semi-vowels are five. $\lambda, \mu, \nu, \rho, \varsigma.$ Of these $\lambda, \mu, \nu, \rho,$ are called *liquids*, because they readily unite with, or *flow* into, the sound of other consonants.

6. The double consonants are three, $\psi, \xi, \zeta;$ and are formed from the three orders of mutes with $\varsigma;$ thus,

$\pi, \phi, \varphi,$	} with ς makes	$\left\{ \begin{array}{l} \psi, \\ \xi, \\ \zeta, \end{array} \right\}$	} equivalent to	$\left\{ \begin{array}{l} \text{ps.} \\ \text{x.} \\ \text{z.} \end{array} \right.$
$\kappa, \gamma, \chi,$				
$\tau, \delta, \theta,$				

7. In the declension of nouns and verbs, when a π -mute, or a κ -mute, would be followed by $\varsigma,$ the double consonant ψ or ξ is substituted; thus, instead of $\text{Ἀραβ}\varsigma\iota$ or $\text{πλε}\kappa\varsigma\omega,$ must be written $\text{Ἀρα}\psi\iota, \text{πλε}\xi\omega, \&c.$ But a τ -mute, coming before $\varsigma,$ must be rejected; thus, for $\text{ἀν}\tau\iota\varsigma\omega$ must be written $\text{ἀν}\acute{\iota}\varsigma\omega, \&c.$ § 6. 8.

8. In like manner a double consonant may be resolved into the mute from which it is formed, and $\varsigma;$ thus,

ψ	may be resolved into $\pi\varsigma, \phi\varsigma,$ or $\varphi\varsigma.$
ξ	into $\kappa\varsigma, \gamma\varsigma,$ or $\chi\varsigma.$
ζ	into $\tau\varsigma, \delta\varsigma,$ or $\theta\varsigma.$

This is done when, in the declension of nouns and verbs, it becomes necessary to separate the ς from the mute with

which it is combined ; thus, *λαλλαψ*, by dropping the *ς* becomes *λαϊλαπ* ; *πόραξ* becomes *πόρακ* ; and so of other combinations.

§ 5. OF SYLLABLES.

A Syllable is a distinct sound, forming the whole of a word, or so much of it as can be sounded at once. To these belong certain marks and characters ; as,

1. ACCENTS.

Accents are used to regulate the tone of syllables over which they are placed. They are three : the *acute* (´), the *grave* (`), and the *circumflex*, which was first marked ^, then ^, and lastly ~.

The *acute* is placed on one of the three last syllables of a word, and indicates that the tone of the syllable is to be raised or sharpened ; as, *τύπτω*, *I strike*.

The *grave* is never placed but on the last syllable, and indicates that its tone is to be lowered ; as, *τιμή*, *honor*.

The *circumflex* is placed on a long vowel or a diphthong, in one of the two last syllables, and unites the force of both the former, by first raising and then depressing the tone of the syllable ; as, *ποιῶ*.

2. SPIRITUS OR BREATHINGS.

The *Spiritus*, or *breathings*, are two ; the *asper*, or *rough* breathing, marked (´) ; and the *lenis*, or *soft* breathing, marked (˘).

The *spiritus asper* has the force of the Latin H ; thus, *ἡμα* is pronounced *Hama*.

Note. Anciently H was the mark for the aspirate, in Greek, as it is in Latin ; thus, *ἑκατόν* was written *HEKATON*.

The *spiritus lenis* only indicates that the *spiritus asper* is not to be used. These marks are used as follows :

1st. A vowel or diphthong, beginning a word, has always a *spiritus*. In the diphthong it is placed over the *second vowel* ; as *ἡμα*, *ἐγὼ*, *εὐρέ*, *οὔτος*.

2d. *υ*, or *ϕ*, beginning a word, has always the *spiritus asper*.

3d. *ρ* in the middle of a word, if single, has no *spiritus*, but if doubled, the first has the *spiritus lenis*, and the second the *spiritus asper* ; as *πόρρω*, *porrho*

3. THE ÆOLIC DIGAMMA.

The Æolic dialect, the most ancient form of the Greek language, had no *spiritus asper*, and it is seldom used in the Ionic. The want of it, in the former, was compensated, in all words beginning with a vowel, by a species of aspirate, now called THE ÆOLIC DIGAMMA.

This was originally a full and strong consonant having the sound of the Latin F or V. It was called *digamma*, because its form (F) was that of a double Γ. It is thought to have been used by the ancients before words beginning with a vowel, and between two vowels, which, by its disuse at a later period, came together without forming a diphthong; thus, οἶνος, ἔαρ, ἦς, ἄς, αἶων, ἄοργος, ὥν, and the like, were written, or pronounced as if written, Fοῖνος, Fεαρ, Fης, ὄFης, αἰ-Fῶν, ἄFοργος, ὦFόν, from which the Latin *vinum*, *ver*, *vis*, *oris*, *ærum*, *avernus*, *orum*, &c., were evidently derived before the digamma disappeared. Between two vowels it was at length softened down, and even with the Æolians passed into *v*. Thus we have αὐτήρ, αὐώς, for the common ἀτήρ, ἡώς. This accounts for the form of some words in the Attic and common dialects in which the digamma, softened into *v*, still remains, especially where followed by a consonant. Thus the ancient χέFω passed into χεύω, and lastly into χέω, which still retains in the 1st fut. χεύσω, the softened form of the ancient χέFσφ. So κλαίω, Attic κλάω, has in the 1st fut. κλαίσω. In like manner νᾶες, the plural of ναῦς, still retains in the dative ναύοι, the softened form of the ancient ναFσι.

4. The *Apostrophe* (') is written over the place of a short vowel which has been cut off from the end of a word; as ἀλλ' ἐγὼ for ἀλλὰ ἐγὼ. This is done when the following word begins with a vowel, and in compounds when the first part ends, and the last begins with a vowel. § 6. 3. 1. Sometimes the *diphthongs* are elided by the poets; as, βούλου' ἐγὼ for βούλομαι ἐγὼ; and sometimes after a long syllable the initial vowel is cut off from the following word; as, ὦ γαθέ for ὦ γαθή.

Exc. Instead of the apostrophe, or cutting off the final vowel, the concurring vowels are sometimes contracted; as, προδργου for προδρργου; κακ for καλ ἐκ.

Note. The union, or contraction of such words, is indicated by the *spiritus* being placed over the vowel, at the place of junction, as in the preceding examples.

5. The *Diastole* is a comma inserted between the parts of a compound word, to distinguish it from another word consisting of the same letters; as, τό, τε, and this, to distinguish it from τόις, then; ὅ, τι, what, to distinguish it from ὅτι, because. Sometimes they are written apart, without the comma; thus, τό τε, ὅ τι.

6. The *Diæresis* (¨) is placed over a vowel, to show that it does not form a diphthong with the vowel which precedes it; as, ὄϊς, a sheep, πρᾶϋς, mild, pronounced o-is, pra-us.

7. The figures affecting syllables are as follows:

1st. *Prosthesis* is the prefixing of one or more letters to the beginning of a word; as, σμικρός for μικρός, εἰκοσι for εἴκοσι.

2d. *Paragoge* is the adding of one or more letters to the end of a word; as, ἡσθα for ἦς; τοῖσι for τοῖς.

3d. *Epenhesis* is the insertion of one or more letters in the body of a word; as, ἔλλαβε for ἔλαβε; ὀππότερος for ὀπότερος.

4th. *Syncope* is the taking away of one or more letters from the body of a word; as, ἦλθον for ἤλυθον; εὐράμην for εὐρησάμην.

5th. *Aphæresis* is the cutting off of one or more letters from the beginning of a word; as, στεροπή for ἀστεροπή; ὄριγ for ἐοριγ.

6th. *Apocope* is the cutting off of one or more letters from the end of a word; as, δῶ for δῶμα; Ποσειδῶ for Ποσειδῶνα.

7th. *Tmesis* is when the parts of a compound word are separated by an intervening word; as, ὑπὲρ τινὰ ἔχειν for ὑπερέχειν τινά.

8th. *Metathesis* is the transposition of letters and syllables; as, ἔπρηνον for ἔπαρνον; ἔδρακον for ἔδαρνον; κάρτος for κράτος.

Obs. The Ionians, by a species of Metathesis, change the breathing in a word; as, κίθων for χιτών; ἐνθαῦτα for ἐνταιῦθα.

§ 6. EUPHONY.

In combining their letters into words, the Greeks paid the strictest attention to *Euphony*, or agreeableness of sound. This principle, indeed, pervades the whole structure of the language. From a regard to this, they carefully avoided every concurrence of consonants not easily pronounced to-

gether. The means by which this is effected may be summed up in the following

RULES OF EUPHONY.

(It is of great importance for the student to be very familiar with the following rules, and expert in applying them, before he enters on the 3d declension, as they are then required in a most every step. To aid him in this, a table of exercises is subjoined, in which he should practise till he can correct the orthography, and give the rule with the greatest ease and readiness.)

1. Words ending in *σι*, and verbs of the third person in *ε* and *ι*, add *ν* to the termination before a vowel, or before a pause; as,

Πᾶσιν εἶπεν ἐκείνοις, for *πᾶσιν εἶπε ἐκ*; also to the diphthong *ει*, in the pluperfect indicative active;—the word *εἰκοσι*, (*twenty*), and the adverbs *πέρυσι*, *παντάπασι*, *νόσφι*, *πρόσθε*, *ὀπισθε*, *κε* and *νυ*. This was called by grammarians *ν ἐφέλκυσ-τικήν*, because by preventing the hiatus between two vowels it, as it were, drew the second vowel to the first. Among the poets it is sometimes added to these terminations before a consonant, when it is necessary to render a final syllable long; and sometimes by the Attic prose writers to give energy to the tone.

Obs. 1. Sometimes *ς* is added, on the same principle; thus, *οὐτω* becomes *οὐτως*. Also the particle *οὐ* is changed into *οὐκ* before a vowel, and into *οὐχ* before an aspirated vowel.

2. When two mutes of a *different sound* come together, they must be of the *same strength*; i. e. they must be both *smooth*, or both *middle*, or both *aspirate*; as *ἐπτά*, *ἄβδελον*, *ἄχθος*.

If, by derivation or declension, two mutes of different strength would come together, the former must take the class of the latter; thus, the terminations *-τος*, *-δην*, *-θεις*, with *γράφω*, the *ω* being omitted, form *γραπτός*, *γράβδην*, *γραφθεις*; and of two mutes already combined, one cannot be changed without a corresponding change in the other. Thus in *ἐπτά* and *ὀκτώ*, if the *τ* be changed into *δ*, the *π* and *κ* must be changed into *β* and *γ*; as, *ἐπτά*, *ἑβδομος*; *ὀκτώ*, *ὀγδοος*.

3. A smooth mute in the end of a word is changed into its own aspirate before an aspirated vowel. This is done,—

1st. In the composition of words; thus, from *ἐπ'* and

ἡμέρα comes ἐφ' ἡμέρας. So from ἐπτά, by apostrophe, ἐπτ', and ἡμέρα comes ἐφ' ἡμέρας; from κατὰ and εἶδω, καθεύδω, &c.

2d. When words stand together in a sentence; thus, ἐφ' ἡμῖν, καθ' ἡμᾶς, ἀφ' οὗ, &c.

3d. When words are united by contraction; thus, τὸ ἰμάτιον united become θαιμάτιον; τὸ εἶτερον, θάτερον, &c.

N. B. The middle mute δ is never changed before an aspirated vowel; as, οἰκαδ' ἰκίσθαι; and εῖ and γ only before -ά, and εἰν in forming the perfect and pluperfect active, § 86 Obs. 2—Ex is never aspirated.

4. When two successive syllables would begin with an aspirate, the first is changed into its own smooth; thus,

Πεφίληκα, not φεφίληκα; θρίξ, Gen. τριχός, not θριχός; so from the root θρεχ the verb is τρέχω, not θρέχω; from θρεφ, τρέφω, not θρέφω; and from ἔχ, ἔχω not ἔχω. (See below, Obs. 3.) In like manner from θυφ, the root of θάπτω, (R. 2.) is derived τάφος, &c.

EXCEPTIONS. To this rule there are ~~five~~ exceptions; viz.

Exc. 1. Compound words generally; as, δυνιθοθήρας, ἐφυφῆ.

Exc. 2. Φ or χ before θ; as, φάθι, χυθῆναι.

Exc. 3. When one of the aspirates is joined with another consonant; as, θαφθαίς, ἀπέφθιθον, πυθέσθαι, (but the rule holds when φ follows the first aspirate, as above in τρέχω not θρέχω.)

Exc. 4. If the second aspirate has been occasioned by a spiritus asper following it; as, ἔθηχ' ὁ ἄνθρωπος for ἔθηκ'; πτεφευχα for πτεφευγ-ά; and so of others.

Exc. 5. When the second aspirate belongs to the adverbial terminations θεν or θι; as, πανταχόθεν, Κορινθίθι.

Obs. 2. Of three aspirates beginning successive syllables, the first only is changed; as, τέθαφα for θι'θαφα.

Obs. 3. When the first of two aspirates is the spiritus asper it is changed only before χ; thus, ὄθεν, ὄθι, ἦφα. &c., preserve the spiritus asper before the aspirates θ and φ, but ἔχω must be changed into ἔχω.

Obs. 4. When the second aspirate is lost by inflection or otherwise, the first is resumed; thus, ἔχω, 1st fut. ἔξω; τρέχω, θρέξω; τρέφω, θρέψω; and the derivatives θρεπτός, θρεπτικός, &c.

Obs. 5. The second of two aspirates is seldom changed. 1'

is always done, however, in imperatives in *θι*; as, *τίθει*, *τόφθι*; for *τίθεθι*, *τόφθιθι*.

Obs. 6. A mute may be doubled, but if it be an aspirate, the first is changed into its own smooth; as, *Ἀτθίς*, not *Ἀθθίς*; *Βάκχος*, not *Βάχχος*; *Μαιθαῖος* not *Μαθθαῖος*; *Σαφῶ* not *Σαφφῶ*.

5. P at the beginning of a word is doubled when a short vowel is prefixed; as,

Ῥίπτω, *ἔρρῖπτον*; *ἄρρῖπής* from *ἄ* and *ῖρῖπω*; *περρῖρῖρος* from *περρῖ* and *ῖρῖω*.

1. THE MUTES BEFORE Σ

6. A π-mute (π, β, φ,) before σ, unites with it and forms ψ; as,

λείπω, *λείπσω*, written *λείψω*.

7. A κ mute (κ, γ, χ,) before σ, unites with it and forms ξ; as,

ῥίχω, *ῥίκσω*, written *ῥίξω*.

8. A τ-mute (τ, δ, θ,) before σ, is rejected; as, *σώμασι* for *σώματσι*; *ἄσω* for *ἄδσω*; *δρῖνσι* for *δρνθσι*.

II. THE MUTES BEFORE Μ.

9. A π-mute before μ, is changed into μ; thus,

for *τέτυπμαι*, *τέτριβμαι*, *γέγραφμαι*,
write, *τέτυμμαι*, *τέτριμμαι*, *γέγραμμαι*.

10. A κ-mute before μ is changed into γ; thus,

for *πέπλεκμαι*, *δέβρεχμαι*,
write *πέπλεγμαι*, *δέβρεγμαι*.

Hence γ before μ, remains unchanged; as, *λέλεγμαι*.

11. A τ-mute before μ, is changed into σ; thus,

for *ῥνυτμαι*, *ῥρειδμαι*, *πέπειθμαι*,
write *ῥνυσμαι*, *ῥρεισμαι*, *πέπεισμαι*.

Obs. 7. To these rules there are some exceptions in substantive forms, as, *ἀκμή*, not *ἀγμή*; *πότμος*, not *πόσμος*.

III CHANGES OF THE LETTER *N*.

12. *N*, before a *π*-mute, and also before *ψ*, is changed into *μ*; thus,

for *λινπάνω*, *λανβάνω*, *ἐνφός*, *ἐνψυχος*,
write *λιμπάνω*, *λαμβάνω*, *ἐμφός*, *ἐμψυχος*.

13. *N*, before a *χ*-mute, and also before *ξ*, is changed into *γ*; thus,

for *ἐνκειμαι*, *φονγάνω*, *τυγχάνω*, *πλάνξω*,
write *ἐγκειμαι*, *φουγγάνω*, *τυγγάνω*, *πλάγξω*.

14. *N*, before a *τ*-mute, remains unaltered; as,
ἐντός, *συνδέω*.

15. *N*, before another liquid, is changed into the same; thus,

for *ἐνμένω*, *συνλαμβάνω*, *συνράπτω*,
write *ἐμμένω*, *συλλάμβάνω*, *σὺρῥάπτω*.

16. *N*, before *σ* or *ζ*, is usually rejected; thus,
not *δαίμονσι*, *συνζυγία*; but *δαίμοσι*, *συνζυγία*.

Obs. 8. *N* is retained before *σ* only in a few words; as, *Τιρόνς*, *ἔλμινς*, *πέφανσαι*. In *συν* before *σ*, followed by a vowel, it is changed into *σ*; thus, *συσσεύω*, *συσσιτία*. *Εν* retains the *ν* before *ρ*, *σ*, *ζ*.

IV. OF THE LETTER *Σ*.

17. When *σ* would stand between two consonants, it is rejected; thus,

λελείπ-σθων, *τετριβ-σθαι*, *λεγέγ-σθωσαν*.
without *σ*, *λελείπ-θων*, *τετριβ-θαι*, *λελέγ-θωσαν*.
combined, *λελείφθων*, *τετριφθαι*, *λελέχθωσαν*.

And so from *ἡγγέλσθαι*, *ἡγγέλθαι*; from *πέφανσθον*, *πέφαν-θον*, or *πέφασθον*.

Obs. 9. Also when *σ* by inflection comes before *σ*, one of them is rejected; as,

Perf. 2d. Sin. *ἐσκεύασ-σαι*. Plup. *ἐσκεύασ-σο*.
become *ἐσκεύασαι*. *ἐσκεύασο*.

18. When both ν and a τ -mute together, are cast out before σ , ϵ preceding it is changed into $\epsilon\iota$, o into ou , and a doubtful vowel is lengthened; but η and ω remain unchanged; thus,

τυφθεντιςι becomes τυφθεῖσι;	τυψαντιςι becomes τύψᾱσι;
σπενδσω σπεισω;	γιγαντιςι γίγᾱσι;
λεοντιςι λέουσι;	δεικνυντιςι δεικνῦσι;
τυπιοντιςι τύπιουσι;	τυπτωντιςι τύπτωσι.

Obs. 10. In some instances, and perhaps always in the nominative, this alteration takes place when ν only has been rejected; thus, from $\epsilon\nu\varsigma$, $\tauαλᾱ\nu\varsigma$, $\muελᾱ\nu\varsigma$, come $\epsilon\iota\varsigma$, $\tauᾱλᾱ\varsigma$, $\muέλᾱ\varsigma$.

19. When two consonants meet, which are not easily pronounced together, the pronunciation is sometimes relieved by inserting a third consonant between them; thus,

$\alpha\nu\rho\delta\varsigma$, by syncope for $\alpha\nu\epsilon\rho\delta\varsigma$, is relieved by inserting δ ; as, $\alpha\nu\delta\rho\delta\varsigma$. Sometimes by a metathesis, or transposition of letters; as, $\epsilon\pi\rhoαθον$ for $\epsilon\piαρθον$.

20. TABLE of words to be corrected according to the foregoing rules.

(Let the pupil always give the rule for the correction.)

ἔλιπε δν	ἔθηκ' ὀ	ᾠθμαι	λείπω	λήβω
φασί' ἔκ—	φέφακα	συνπλέκω	σύνγονος	ἐπράγθην
ἔλεγε οδς	θέθεικα	ἐνθαίνω	ἐνχέω	ἐνθάλλω
εἶπε	ἄγσει	συνφάγω	συνξέω	τύπιοντιςι
παισι	πλέκω	ἐνψυχος	ἐνλείπω	τυπθέντιςι
εἰσι	ἄφσαι	ἐνκλίνω	συνμένω	πένθομαι
νόσφι	πεῖθω	χέχημαι	συνρέω	λέοντιςι
τυπθῶ	ἄνυσον	ἔχεις	σύνληψις	ἱσιαντιςι
θάφτω	λέλεπμαι	ἄθθις	τύψθαι	κρῶδιω

§ 7. PUNCTUATION.

The marks of *punctuation* in Greek are, the comma (,); the colon and semi-colon (:); the period (.); and mark of interrogation (;).

PART II.

ETYMOLOGY.

ETYMOLOGY is that part of Grammar which treats of the different sorts of words, their various modifications, and their derivations.

§ 8. OF WORDS.

1. Words in respect of their *Formation* are either *Primitive* or *Derivative*, *Simple* or *Compound*.

A *Primitive* word is one that comes from no other ; as, *παῖς*, *ἀγαθός*.

A *Derivative* word is one that is derived from another word ; as, *παιδεία*, *ἀγαθότης* ; from *παῖς*, *ἀγαθός*.

A *Simple* word is one that is not combined with any other word ; as, *βάλλω*.

A *Compound* word is one that is made up of two or more simple words ; as, *ἐμβάλλω*, from *ἐν* and *βάλλω*.

2. Words in respect of *Form* are either *Declinable* or *Indeclinable*.

A *Declinable* word is one subject to certain changes of termination, to express the different relations of gender, number, case, person, &c.,—usually termed in grammar *Accidents*.

Obs. 1. In every declinable word there are at least two parts, the *root* or basis, and the *termination*. The root remains unchanged, except by euphony, in all the different forms which the word assumes. The termination is added to the root, and is varied by inflection to produce these different forms.

Obs. 2. The inflection of nouns, adjectives, pronouns, and participles, is called *Declension*, that of verbs, *Conjugation*.

An *Indeclinable* word is one that is subject to no change of termination.

3. In respect of *Signification* and *Use*, words are divided into different classes, called *Parts of Speech*.

§ 9. PARTS OF SPEECH.

The Parts of Speech in the Greek language are eight; viz. 1. *Noun* or *Substantive*, *Adjective*, *Article*, *Pronoun*, and *Verb*, declined. 2. *Adverb*, *Preposition*, and *Conjunction*, undeclined.

Obs. 1. The participle, which in some Grammars is considered a distinct part of speech, is properly a modification of the verb, and may, therefore, be considered as a part of it.

Obs. 2. In Greek, the interjections are considered by most Grammarians as adverbs.

§ 10. OF THE NOUN.

A NOUN, or SUBSTANTIVE, is the name of any person, place, or thing. They are of two kinds, *Proper* and *Common*.

1. A *Proper Noun* is the name applied to an individual only; as, Ὀμηρος Ἀθῆναι; *Homer, Athens*.

Among these may be included,

Patronymics, or those which express one's parentage or family; as, Πριάμιδης, *the son of Priam*.

Gentile, or *Patrial*, which denote one's country; as, Ἀθηναῖος, *an Athenian*.

2. A *Common Noun* is a name applied to all things of the same kind; as, ἄνθρωπος, οἶκος, βιβλος, *a man, a house, a book*. Under this class may be ranged,

1st. *Collective nouns*, or nouns of multitude, which signify many in the singular number; as, λαός, *people*.

2d. *Abstract nouns*, or the names of *qualities*; as, ἀγαθότης, *goodness*.

3d. *Diminutives*, or nouns which express a diminution in the signification of the nouns from which they are formed; as, παῖδιον, *a little boy*; from παῖς.

4th. *Amplificative nouns*, or those which denote an increase in the signification of the nouns from which they are formed, as, κεφαλῶν, *a person who has a large head*; from κεφαλή.

§ 11. ACCIDENTS OF THE NOUN.

To the Greek noun belong the Accidents of *Gender*, *Number*, and *Case*.

1. **GENDER** means the distinction of nouns with regard to sex. There are three genders, *Masculine*, *Feminine*, and *Neuter*.

Of some nouns the gender is determined by their *signification*;—of others by their *termination*.

The *Masculine* gender belongs to all nouns which denote the male sex.

The *Feminine* gender belongs to all nouns which denote the female sex.

The *Neuter* gender belongs to all nouns which are neither masculine nor feminine.

Nouns which denote both males and females are said to be of the *Common* gender, i. e. they are both masculine and feminine.

The gender of nouns not determined by their signification is usually to be ascertained by their termination, as will be noticed under each declension.

Obs. 1. In Greek lexicons and grammars, the gender is indicated by the article; viz. *ὁ* indicates the masculine, *ἡ* the feminine, and *τὸ* the neuter; as, *ὁ ἀνὴρ*, the man, *ἡ γυνή*, the woman, *τὸ ζῷον*, the animal.

2. **NUMBER** is that property of a noun by which it expresses one or more than one. Greek nouns have *three* numbers, the *Singular*, *Dual*, and *Plural*.

The Singular denotes *one*; the Plural *more than one*.

The Dual denotes *two*, and is most commonly used in speaking of those things which are produced, or are usually spoken of *in pairs*.

Obs. 2. In the oldest state of the Greek language the *dual* is not used. It is not found in the *Æolic* dialect—in the New Testament—in the Septuagint, nor in the Fathers. It is most common in the *Attic* dialect, in which, however, the plural is often used instead of it.

3. **CASE** is the state or condition of a noun with respect to the other words in a sentence.

Greek nouns have five cases, the *Nominative*, *Genitive*, *Dative*, *Accusative*, and *Vocative*.

1st. The *Nominative* case denotes the name of an object simply, or as that of which something is affirmed.

2d. The *Genitive* connects with the name of an object, the idea of separation, origin, possession.

3d. The *Dative* represents the thing named, as that to which something is added, or to or for which something is said or done.

4th. The *Accusative* represents the thing named, as affected or acted upon by something else, and also as the object to which something tends or relates.

5th. The *Vocative* is used when persons or things are addressed.

Obs. 3. The *Ablative* case is not used in Greek as in Latin. Its place is supplied by the genitive and dative.

Obs. 4. All the cases except the nominative, are called *oblique cases*.

§ 12. OF DECLENSION.

DECLENSION is the mode of changing the terminations of nouns, adjectives, &c.

Words declined by cases consist of two parts,—the *Root* and *Termination*.

The *Root* is that part which remains unchanged by inflection, except as required by the rules of euphony. It consists of all that precedes the termination in the genitive singular; thus, Gen. *τιμ-ης*, *λόγ ου*, *λάμπαδ-ος*. Roots. *τιμ*, *λογ*, *λαμπαδ*.

The *TERMINATION* is that part which, by its changes, indicates the different cases and numbers.

Nouns, &c. are declined by annexing the terminations or case-endings to the root. Except the accusative in *ν*, of the third declension, § 24.

In Greek there are three declensions corresponding to the first, second, and third in Latin. They are distinguished as follows:

The *first* declension has the genitive in *ας*, or *ης*, from feminine nominatives; or in *ου* from masc. nom. in *ας* or *ης*.

The *second* has the genitive in *ου*, from *ος* or *ον*.

The *third* has the genitive in *ος* whatever be the nominative.

The difference between these declensions will be seen at one view in the following:

Table of Terminations.

<i>First Declension.</i>		<i>Second.</i>	<i>Third.</i>
Nom. α, η, ας, ης,	ος, neut. ον,	α, ι, υ, ω, ς, ξ, ρ, σ, φ,	
Gen. ᾱς, ης, ου, ου,	ου,	ος,	
Dat. α, η, α, η,	φ,	ι,	
Acc. αν, ην, αν, ην,	ον,	α, Exc.as §24, §13,2.	
Voc. α, η, α, η.	ε, neut. ον.	like nom. Exc.as §25.	
<i>Dual.</i>			
N. A. V. α,	ω,	ε,	
G. D. αιν.	οιν.	οιν.	
<i>Plural.</i>			
Nom. αι,	οι, neut. α,	ες, neut. α,	
Gen. ῶν,	ῶν,	ῶν,	
Dat. αις,	οις,	σι,	
Acc. αι,	ους, neut. α,	ᾱς, neut. α,	
Voc. αι.	οι, — α.	ες, neut. α.	

§ 13. DECLENSION OF NOUNS.

GENERAL RULES.

1. The vocative for the most part in the singular, and always in the plural, is like the nominative.

2. Nouns of the neuter gender have the nominative, accusative, and vocative alike; and these cases in the plural end always in α.

3. The dative singular ends always in ι, either annexed or written under.

4. The nominative, accusative, and vocative dual are alike; so also the genitive and dative.

§ 14. FIRST DECLENSION.

The First Declension has four terminations, two feminine, η, α; and two masculine, ης, ας.

Paradigm of Nouns in η; τιμη, honour.

Sing.	Dual.	Plural.
N. V. τιμ-η,	N. A. V. τιμ-α, G. D. τιμ-αιν.	N. V. τιμ-αι,
G. τιμ-ης,		G. τιμ. ῶν,
D. τιμ-ῇ,		D. τιμ. αῖς,
A. τιμ-ην.		A. τιμ. ᾱς.

§ 15. SPECIAL RULES FOR FEMININE NOUNS.

1. Nouns in *-α* have the accusative singular in *-αν*.

2. Nouns in *-α* pure* and *-ρα*, retain *α* in all the cases of the singular.

Obs. To these may be added a few words ending in *δα*, *θα*, and *ᾱ* circumflex; and a very few in *λα* and *μα*, in which cases *α* is always long; as, *Φιλομήλα*, Gen. *Φιλομήλας*, &c.

EXAMPLES.

N.V. <i>Μοῦσ-α</i> , a muse.	N.V. <i>φιλ-ι-α</i> , friendship.	N.V. <i>ἡμέρ-α</i> , a day.
G. <i>Μούσ-ης</i> ,	G. <i>φιλ-ι-ας</i> ,	G. <i>ἡμέρ-ας</i> ,
D. <i>Μούσ-η</i> ,	D. <i>φιλ-ι-α</i> ,	D. <i>ἡμέρ-α</i> ,
A. <i>Μοῦσ-αν</i> .	A. <i>φιλ-ι-αν</i> .	A. <i>ἡμέρ-αν</i> .

Note. In the dual and plural all nouns are declined like *τιμή*.

§ 16. SPECIAL RULES FOR MASCULINE NOUNS.

1. Nouns in *-ης* and *-ας* have the genitive in *ου*; and lose *ς* in the vocative.

Obs. 1. Some nouns in *ας* have the genitive in *ου* or *α*; as, *πατραπλοιας*, gen. *πατραπλοίου*, or *πατραπλοια*, a parricide. Some have *α* only; as, *Θωμάς*, gen. *Θωμά*, *Thomas*.

2. *-της* has *α* in the vocative; but *-στης* has either *η* or *α*; as,

Ποιητής, voc. *ποιητά*; *ληστής*, voc. *ληστή* or *λησιτά*.

Obs. 2. Also nouns denoting a people or nation; as, *Πέρσης*, a Persian; compounds in *-πης*; derivatives from *μετρώ*, *πολώ*, and *τρίβω*. Also *λάγνης*, *Μεναιχμης*, and *Πυραϊχμης*, have the vocative in *α*.

3. In the other cases masculine nouns are declined like the feminine, to which their terminations correspond.

* i. e. *α* after a vowel, (§ 2. 4.)

EXAMPLES.

Singular.

<i>Atrides.</i>	<i>Citizen.</i>	<i>Youth.</i>	<i>Pythagoras.</i>
N. 'Ατρείδ-ης,	πολιτ-ης,	νεανί-ας,	Πυθαγόρ-ας,
G. 'Ατρείδ-ου,	πολιτ-ου,	νεανί-ου,	Πυθαγόρ-ου,
D. 'Ατρείδ-η,	πολιτ-η,	νεανί-α,	Πυθαγόρ-α,
A. 'Ατρείδ-ην,	πολιτ-ην,	νεανί-αν,	Πυθαγόρ-αν,
V. 'Ατρείδ-η.	πολιτ-α.	νεανί-α.	Πυθαγόρ-α.

Dual.

N. }			
A. }	'Ατρείδ-α,	πολιτ-α,	νεανί-α,
V. }			
G. }	'Ατρείδ-αιν,	πολιτ-αιν.	νεανί-αιν.
D. }			

Plural.

N. 'Ατρείδ-αι,	πολιτ-αι,	νεανί-αι,
G. 'Ατρείδ-ων,	πολιτ-ων,	νεανί-ων,
D. 'Ατρείδ-αις,	πολιτ-αις,	νεανί-αις,
A. 'Ατρείδ-ας,	πολιτ-ας,	νεανί-ας,
V. 'Ατρείδ-αι.	πολιτ-αι.	νεανί-αι.

Obs. Since the termination -ης, belongs also to the 3d declension, it may be observed, that to the 1st pertain the nouns in -ίδης, -άδης; as, *Θουκιδίδης*, *Ἀλκιβιάδης*; the names of nations; as, *Σικελιώτης*. Nouns in -της, derived from verbs; as, *ποιητής* from *ποιέω*: compounds from *δουῖναι*, *I buy*; *μετρώ*, *I measure*; *τρίβω*, *I rub, wear, train*; *πῶλῶ*, *I sell*; and from words of this declension; e. g. *Ὀλυμπιονίκης*, from *νίκη*; *ἀρχεδίκης*, from *δίκη*.

§ 17. DIALECTS OF THE FIRST DECLENSION.

Besides the regular terminations exhibited in the paradigms, many words are found in different cases inflected according to some of the peculiar dialects. In the tables of terminations, A. denotes *Attic*, I. *Ionic*, D. *Doric*, Æ. *Æolic*. But the distinctions are not strictly observed in every instance,—the same peculiarities sometimes occurring in two, and sometimes in three dialects. The following words are exhibited as exam-

ples, but it is not to be inferred that each part of them will be actually found in the Greek authors.

Singular.

Nom.	Gen.	Dat.	Acc.	Voc.
τιμ-ὴ D. ἄ,	-ῆς, D. ἄς.	-ῇ, D. ᾗ.	-ῇν, D. ἄν.	-ῆ, D. ἄ.
μυσο-α } I. η.	-ης, D. ας.	-ῃ, D. α.	} -αν, I. ην.	} -α, I. η.
φιλία } I. η.	-ας, I. ης.	-ᾱ, I. η.		
Πυθαγόρ-ας, I. ης.	} I. εω.	} -ᾱ, I. η.	-αν, I. ην.	-α, { A. ας.
ἑκπύρ-ης { D. ας. } { Ἄ. α. }			-ην, { I. εα.	-α, { I. η.
	-ου, { D. α.	-ῃ, D. α.	} D. αν.	} A. ης.
	Ἄ. αο.			

Plural.

Nom.	Gen.	Dat.	Acc.	Voc.
τιμ-αί	-ῶν { I. έωρ. D. αν, & αων. Ἄ. αων.	-αῖς, I. ῆς, & ῆσι. D. & A. αῖσι.	-ᾶς, { I. έας. Ἄ. αῖς.	-αί.

Thus, *μητιεύης*, Ἄ. *μητιεύτα*, a wise person; *Πηλεΐδου*, I. *Πηλεΐδew*, of Pelides; *Αἰνείου*, Ἄ. *Αἰνείαο*, of Æneas; *Θηβαῖς*, I. *Θηβῆς*, or *Θηβῆσι*, in Thebes; *ὀλοά*, I. *ὀλοή*, pernicious; *χρυσέα*, I. *χρυσέη*, golden. For the genitive and dative in *φι* or *φιν*, see § 28.

EXAMPLES FOR PRACTICE.

<i>σελήνη</i> , the moon.	<i>γλῶσσα</i> , the tongue.	<i>εἰρήνη</i> , peace.
<i>σοφιστής</i> , a sophist.	<i>ἀγορά</i> , the forum.	<i>σοφία</i> , wisdom.
<i>πέλεια</i> , a dove.	<i>τεχνίτης</i> , an artist.	<i>μέλαινα</i> , black.
<i>Αἰνείας</i> , Æneas.	<i>ἡδονή</i> , pleasure.	<i>τάλαινα</i> , miserable.
<i>γέφυρα</i> , a bridge.	<i>γωνία</i> , an angle.	<i>δική</i> , justice.
<i>λύσσα</i> , frenzy.	<i>βία</i> , force.	<i>βουλή</i> , counsel.
<i>κιθαριστής</i> , a harper.	<i>αὔρα</i> , a breeze.	<i>μάχαιρα</i> , a sword.
<i>Ἀναξαγόρας</i> , Anax.	<i>ἀνία</i> , sadness.	<i>φρονηματίας</i> , high-
<i>agoras</i> .	<i>ἀγωνιστής</i> , a wrestler.	<i>minded</i> .

Note. The learner should decline some of the words in this table according to the different dialects. In like manner in the second and third declensions, according to their dialects.

§ 18. SECOND DECLENSION.

The second declension has two terminations, *ος* and *ον*; *ον* is always neuter, *ος* rever.

1. *Paradigm of the Masculine and Feminine Nouns in oc :*
ὁ λόγος, the speech.

Sing.	Dual.	Plural.
N. λόγ-ος,	N. A. V. λόγ-ω, G. D. λόγ-οιν.	N. λόγ-οι,
G. λόγ-ου,		G. λόγ-ων,
D. λόγ-φ,		D. λόγ-οις,
A. λόγ-ον,		A. λόγ-ους,
V. λόγ-ε.		V. λόγ-οι.

In the same manner also are declined nouns in *ον*, observing the second general rule ; thus,

2. *Paradigm of Neuter Nouns in ον ; μέτρον, a measure*

Sing.	Dual.	Plural.
N. μέτρ-ον,	N. A. V. μέτρ-ω, G. D. μέτρ-οιν.	N. μέτρ-α,
G. μέτρ-ου,		G. μέτρ-ων,
D. μέτρ-φ,		D. μέτρ-οις,
A. μέτρ-ον,		A. μέτρ-α,
V. μέτρ-ον.		V. μέτρ-α.

§ 19. DIALECTS OF THE SECOND DECLENSION.

Singular.

Nom.	Gen.	Acc.	Voc.
λαγ-ός, A. ὤς.	-οῦ, A. ὦ, I. & D. οῖο.	-όν, A. ὦν, & ὦ.	-ε, A. ὅς & ὦς.

Plural.

Nom.	Dat.	Acc.	Voc.
λαγ-οί, A. φ.	-οῖς, A. φῶς, I. & D. οῖσι.	-ους, A. ὤς, D. ὦς, & ὀς. Æ. οῖς.	-οι, A. φ.

Neuter nouns in the Attic dialect have the same terminations with nouns in *-ος* ; except that *ν* is substituted for *ς*.

Thus it will appear that the Attic form, in which *ος* is changed into *ως*, *ον* into *ων*, and *οι* into *φ*, is the principal variation in this declension. Let it be observed, however, that *α* long and *η* before *ος*, are changed into *ε* before *ως* ; as, *λαός*, Attic *λεώς*. *α* short remains unchanged ; as, *ταός*, *ταώς*, or it is contracted with the *ο* into *ως* ; as, *ἀγῆραος*, *ἀγῆρωε*. For the genitive and dative in *φι* or *φιν*, see § 28.

EXAMPLES OF THE ATTIC DECLENSION OF NOUNS IN *ος*.*Singular.*

<i>λαγός</i> for <i>λαγός</i> .	<i>νεός</i> for <i>νεός</i> ,	<i>ἀνώγειν</i> for <i>ἀνώγειν</i>
N. <i>λαγός</i> ,	<i>νεός</i> ,	<i>ἀνώγειν</i> ,
G. <i>λαγῶ</i> ,	<i>νεῶ</i> ,	<i>ἀνώγειν</i> ,
D. <i>λαγῶν</i> ,	<i>νεῶν</i> ,	<i>ἀνώγειν</i> ,
A. <i>λαγῶ</i> , or <i>ὦν</i>	<i>νεῶ</i> , or <i>νεῶν</i> ,	<i>ἀνώγειν</i> ,
V. <i>λαγός</i> , or <i>ός</i>	<i>νεός</i> , or <i>νεός</i> .	<i>ἀνώγειν</i> .

Dual.

N. A. V. <i>λαγῶ</i> .	<i>νεῶ</i> ,	<i>ἀνώγειν</i> ,
G. D. <i>λαγῶν</i>	<i>νεῶν</i> .	<i>ἀνώγειν</i> .

Plural.

N. V. <i>λαγῶ</i> ,	<i>νεῶ</i> ,	<i>ἀνώγειν</i> ,
G. <i>λαγῶν</i> ,	<i>νεῶν</i> ,	<i>ἀνώγειν</i> ,
D. <i>λαγῶν</i> ,	<i>νεῶν</i> ,	<i>ἀνώγειν</i> ,
A. <i>λαγῶς</i> .	<i>νεῶς</i> .	<i>ἀνώγειν</i> .

Obs. The Attics did not decline all nouns in *ος* in this manner, but only a very few. The same forms occur also in the Ionic and Doric writers. The Attics often declined after this form, nouns which otherwise belong to the third declension; as, *Μίνω*, Acc. for *Μίνωα*, from *Μίνως*, G. *Μίνωος*; *γέλων* Acc. for *γέλωτα*, from *γέλως*, *γέλωτος*.

WORDS FOR PRACTICE.

<i>ἄγγελος</i> , a messenger.	<i>ἀργύριον</i> , silver.	<i>ρόδον</i> , a rose.
<i>ἀετός</i> , an eagle.	<i>ἔργον</i> , work.	<i>σίδηρος</i> , iron.
<i>ἄθλος</i> , a combat.	<i>μήλον</i> , an apple.	<i>στρατός</i> , an army.
<i>ἄθλον</i> , a prize.	<i>νότος</i> , the south wind	<i>φορτίον</i> , a burden.
<i>ἄμπελος</i> , a vine.	<i>οἶκος</i> , a house.	<i>χαλκός</i> , copper.
<i>ἄργυρος</i> , silver.	<i>παιδίον</i> , a child.	<i>χρυσός</i> , gold.

§ 20. THIRD DECLENSION.

The third declension has seven terminations, *α, ι, υ, ω, —ν, ρ, ς*: it has all genders, and increases the noun by one syllable in the oblique cases.

NOTE. Nouns in *ξ* and *ψ* are considered as ending in *ς*.
§ 4. 6.

1. *Paradigm of Masculine and Feminine Nouns.*
ὁ θήρ, the wild beast.

Singular.	Dual.	Plural.
N. θήρ,	N. A. V. θήρ.ε,	N. θήρ-ες,
G. θήρ-ος,		G. θήρ-ων,
D. θήρ-ι,	G. D. θήρ αἶν.	D. θήρ-σι,
A. θήρ-α,		A. θήρ-ας,
V. θήρ.		V. θήρ-εσ.

In the same manner neuter nouns are declined, observing the 2d general rule.

2. *Paradigm of Neuter Nouns.* Βῆμα, a tribunal.

Singular.	Dual.	Plural.
N. βῆμα,	N. A. V. βῆμα.τε,	N. βῆμα.τα,
G. βῆμα-τος,		G. βῆμά.των,
D. βῆμα-τι,	G. D. βῆμά.τοιιν.	D. βῆμα-σι (§ 6. 8)
A. βῆμα,		A. βῆμα.τα,
V. βῆμα.		V. βῆμα.τα.

Note. In the declension of nouns which take -τος, -δος, or -θος in the Genitive, the Rule § 6. 8. must be particularly attended to in the Dative plural.

§ 21. OF FORMING THE GENITIVE.

GENERAL RULES.

1. If the noun does not end in ζ, add -ος, or -τος, to the nominative; as,

N. παιᾶν,	G. παιᾶν-ος,	pæan.
μέλι,	μέλι-τος,	honey.
Ξενοφῶν,	Ξενοφῶν-τος,	Xenophon.

2. If the noun ends in ζ, reject the ζ, and add -ος, -τος, -δος, or -θος; as,

N. ἥρωζ,	G. ἥρω.ος,	a hero.
καίλαψ,	καίλαπ.ος,	a storm.
κέβηζ,	κέβη.τος,	a cauldron.
ἄναξ,	ἄνακ.τος,	a ruler.
λαμπάς,	λαμπά.δος,	a torch.
ὄρνις,	ὄρνι.θος,	a bird.

Note. Which of these terminations is to be added, can be learned only by practice and a good ear.

Exception. But if the noun ends in *ος*, insert *ε* before it. All these are neuter; as,

N. <i>τείχος</i> ,	G. <i>τείχ-ε-ος</i> ,	a wall.
μέρος,	μέρ-ε-ος,	a part.

Obs.—From the genitive formed by these or the following rules, take the termination *ος*; what remains is the root. § 12.

§ 22. OF THE PENULT

If the final syllable of the nominative contain a long vowel or diphthong, it is often shortened in the oblique cases by the following

RULES.

1. A diphthong casts away its subjunctive vowel; as,

N. <i>βασιλεύς</i> ,	G. <i>βασιλέ-ος</i> ,	a king.
βούς,	βο-ός,	an ox.
ναύς,	να-ός,	a ship.

2. A long vowel is changed into its own short one; as,

N. <i>ποιμήν</i> ,	G. <i>ποιμέν-ος</i> ,	a shepherd.
Λητώ,	Λητό-ος,	Latona.
κανών,	κανόν-ος,	a rule.
δράκων,	δράκον-τος,	a dragon.
αἰδώς,	αἰδό-ος,	modesty.
τετυφώς,	τετυφό-τος,	having struck.

3. *ι* and *υ*, whether long or short, are changed into *ε*, in which case *ος* only is added; as,

N. <i>δύναμις</i>	G. <i>δυνάμε-ος</i> ,	power.
παῦν	πώε-ος,	a flock.

Obs. 1. Nouns in *-ις* and *-υς* when they change *ι* and *υ* into *ε*, and likewise nouns in *-ευς*, commonly take the Attic genitive in *-εως*, (§ 27.); as, πόλις, G. πόλεως; βασιλεύς, G. βασιλέως. But neuters in *ι* and *υ* have the common genitive in *-εος*; as, ἄστυ, G. ἄστεος. Also nouns in *-ις* have the Attic *-εων*, instead of *-εων*, in the genitive and dative dual. The

Ionic and Doric writers retain *ι* in the oblique cases of nouns in *-ις* and *ι*; as, πόλις, G. πόλιος. D. πόλιι, &c. But even in these the dative is usually contracted into *ιι*; as, πόλιι, πόλει.

Obs. 2. All Greek words ending in *ς*, which take *ν* in the genitive, appear to have originally ended in *νς*, and the *ν* at length was dropped for the sake of euphony; § 6. 16. But to maintain the former *quantity* of the nominative, the doubtful vowel was made long, and the short vowels were changed into their own diphthongs;

Thus, the original terminations *ανς*, *ινς*, *υνς*, *ενς*, *ονς*,
were changed into *ας*, *ις*, *υς*, *εις*, *ους*.

But the oblique cases, regularly formed from the original nominative, remain unchanged; as in the following examples:

N. γιγᾱς	originally	γίγανς,	Gen. γίγαν-τος.
δελφίς,		δελφινς,	δελφῖν-ος.
φόρκυς,		φόρκυνς,	φόρκυν-ος.
πιτῖς,		πιτῖνς,	πιτῖν-ός.
ὀδοῦς,		ὀδόνς,	ὀδόν-τος.

Obs. 3. Instead of rejecting *ν* before *ς* in the nominative, sometimes the *ς* was dropped and the *ν* retained; and hence the double forms of the nominative which sometimes occur: as, δελφίς or δελφιν; φόρκυς or φόρκυν.

Obs. 4. Nouns in *-τηρ*, having *-τερος* in the genitive, are contracted by syncope in the oblique cases; as,

πατήρ, a father,	πατέρος,	πατρός
	πατέρι,	πατρί.
	πατέρες,	πατρές.
μητήρ, a mother,	μητέρος,	μητρός.

So also, ἀντήρ, a man, ἀνέρος, ἀνδρός. (§ 6. 19.)

Note 2. But where such change would occasion obscurity by making the contracted word similar to another, it is omitted. Thus the accusative πατέρα, and μητέρα, remain unchanged, to distinguish them from πάτρα and μήτρα.

§ 23. OF THE GENITIVE OF ADJECTIVES.

Adjectives of the third declension form the genitive by the same rules as substantives; but some form it from the masculine and others from the neuter gender; and the genitive formed from either gender, is also the genitive of the other. The gender from which the genitive is formed may be ascertained by the following

SPECIAL RULES.

1. Adjectives in *-ις* and *-ους*, form the genitive from the nominative masculine; as,

M. φιλόπατρις,	{	Genitive of both, φιλοπάτριδος.
N. φιλόπατρι,		
M. δῖπους,	{	δίποδος.
N. δῖπουν,		

2. Adjectives not in *-ις* or *-ους*, form the genitive from the nominative neuter; as,

N. Masc.	N. Neut.	Gen. of both.	
τέρην,	τέρεν,	τέρεν.ος,	tender.
ἀληθής,	ἀληθές,	ἀληθέ.ος,	true.
μέλας,	μέλαν,	μέλαν.ος,	black.
χαρίεις,	χαρίεν,	χαρίεν.τος,	graceful.

Obs. 1. This rule applies universally to *participles* of the third declension, and these have their genitive always in *-τος*; as,

N. Masc.	N. Neut.	Gen. of both.
στάς,	σtάν,	σtάν.τος.
τύπων,	τύπον,	τύπον.τος.
τυπῶν,	τυποῦν,	τυποῦν.τος.
τυφθαίς,	τυφθέν,	τυφθέν.τος.

For the declension of adjectives and participles, see § 46 and 47.

§ 24. THE ACCUSATIVE SINGULAR.

The Accusative singular of masculine and feminine nouns commonly ends in *α*. But,

SPECIAL RULES.

RULE 1. The genitive in *-ος* pure, from *ις*, *υς*, *αυς*, and *ους*, changes *ς* of the nominative into *ν*; thus,

Nom.	Gen.	Acc.	
ὄφις,	ὄφι-ος,	ὄφιν,	a serpent.
βότρυς,	βότρυ-ος,	βότρυν,	a bunch of grapes.
ναῦς,	να-ός,	ναῦν,	a ship.
βοῦς,	βο-ός,	βοῦν,	an ox.

Likewise *λαῖα*ς and *χάρις* have *ν*; as,

Nom.	Gen.	Acc.	
λίαν,	λίαν·ος,	λίαν,	a stone.
χάρις.	χάρι·τος,	χάριν,	favour.

Exc. But Δις, Δι·ος, *Jupiter*, has Δία; and Χάρις, for one of the *Graces*, has Χάρι·τα, and χροῦς, *the skin*, has χροῖα, seldom χροῦν.

RULE 2. -υς, -εος, and compounds of ποῖς, *a foot*, have α or ν; as,

Nom.	Gen.	Acc.
ὠπύς,	ὠπέ·ος,	ὠπέ·α, or ὠπὸν.
δίπους,	δίπο·δος,	δίπο·δα, or δίπουν.

RULE 3. Words in -ις and -υς unaccented on the last syllable, with the genitive in -ος not pure, have α or ν; as,

Nom.	Gen.	Acc.
ἔρις,	ἔρι·δος,	ἔρι·δα, or ἔριν.
πόρυς,	πόρυ·θος,	πόρυ·θα, or πόρυν.
So also, κλεις,	κλει·δός,	κλει·δα, or κλεῖν.

§ 25. THE VOCATIVE SINGULAR.

The vocative singular is for the most part like the nominative. But,

SPECIAL RULES.

RULE 1. A short vowel in the genitive, from a long vowel of the nominative, remains short in the vocative; as,

Nom.	Gen.	Voc.	
μήτηρ,	μητέρ·ος,	μήτηρ,	a mother.
Ἑκτωρ,	Ἑκτορ·ος,	Ἑκτορ,	Hector.

Exc. But nouns accented on the last syllable have the vocative long; as, ποιμήν, Gen. ποιμέν·ος, Voc. ποιμήν; except πατήρ, ἀνὴρ, and δαίτηρ, which have the vocative πάτερ, ἀνερ, and δᾶερ.

Ἀπόλλων, Ποσειδῶν, and σωτήρ, with the long vowel in the genitive, have the short in the vocative.

RULE 2. Nouns in *-ις*, *-υς*, and *-ευς*, reject *ς* in the vocative; as,

ὄφις, V. ὄφι; βότρυς, V. βότρυ; βασιλεὺς, V. βασιλεῦ.

Likewise, παῖς, γραῦς, and βοῦς; Voc. παῖ, γραῦ, βοῦ.

RULE 3. Feminines in *-ως* and *-ω* make the vocative in *-οι*; as,

αἰδώς, V. αἰδοῖ; Σαπφώ, V. Σαπφοῖ.

RULE 4. Nouns in *-ας*, *-αντος*, (§ 22. *Obs.* 2.) have the vocative in *-αν*; those in *-εις*, *-εντος* have the vocative in *-εν*; as,

Nom.	Gen.	Voc.	
Αἴας,	Αἴαν-τος,	Αἴαν,	Ajax.
Σιμόεις,	Σιμόεν-τος,	Σιμόεν,	Simois.

Note. In proper names, however, the poets often reject *ν*; as, Αἴα for Αἴαν.

Obs. γυνή has γόναι in the vocative; and ἄναξ, in addressing the deity, has ἄνα; otherwise ἄναξ.

RULE 5. In adjectives, the vocative masculine is like the nominative neuter; as,

N. Masc.	N. Neut.	V. Masc.
ἀληθής,	ἀληθές,	ἀληθές.
ἐλεήμων,	ἐλέημον,	ἐλέημον.
δίπους,	δίπουν,	δίπουν.
μέλας,	μέλαν,	μέλαν.
χαρής,	χαρίεν,	χαρίεν, also χαρτεῖς.

Note. This rule does not apply to participles. These follow the general rule; as, N. & V. τῶπτον, τυπτόσα, τῶπτον.

§ 26. THE DATIVE PLURAL.

SPECIAL RULES.

RULE 1. Before *-σι* the rejected vowel of the nominative (§ 22. 1.) is resumed; as,

Nom.	Gen.	Dat. Plur.	
βασιλεὺς,	βασιλέος,	βασιλεῦσι,	a king.
βοῦς,	βοός,	βουσι,	an ox.

Exc. ποῦς, πτεῖς; οὐδαίς, μηδαίς, are excepted, which do not resume the rejected vowel ; thus,

Nom.	Gen.	Dat. Plur.
ποῦς,	ποδοῖς,	ποσὶ.
πτεῖς,	πτενός,	πτεσὶ.
οὐδαίς,	οὐδένοϛ,	οὐδέσι.
μηδαίς,	μηδένοϛ,	μηδέσι.

Note. The three last can scarcely be called exceptions ; -αῖς being put for -αῖς. (§ 22. Obs. 2.)

RULE 2. -τήρ -τερος, after a syncope has ασι ; as,

πατήρ, πατέρι, πατρί, πατράσι, a father.

likewise ἀντήρ, ἀνέρι, ἀνδρί, ἀνδράσι, a man.

Exc. γαστήρ, γαστέρι, γαστήρσι, is excepted.

§ 27. DIALECTS OF THE THIRD DECLENSION.

From the variety of terminations, in nouns of this declension, it is impossible to exhibit them in one concise table. But the general principles are—The nominative and vocative Attic are alike,—The Attic genitive is in .εως, instead of -εος, and -ιος,—The Ionic has η in the penult, through the oblique cases, instead of ε and α ; and makes -εσι or -εσσι instead of -σι, in the dative plural, with the poets.

Singular.

Nom.	Gen.	Dat.	Acc.	Voc.
βασιλ-εος. } Æ. ἥς. } βασιλ-εός. } ῥοφ-ις. } γαῖς. } αἰδ-ώς. }	{ I. ἥος. } { D. & } { Æ. εός. } A. εως. } A. εως. } I. ῥός. } Æ. ώς. }	-εῖ, I. ἥϊ. -ιῖ. -αῖ I. ῥῖ. -όῖ.	-εα. -ον, or εα. } -ιν. -αδν, I. ῥον or ῥα -δα, { I. οὖν. Æ. ών. }	-εῖ, A. εῖ. -ον, A. ός. -ι, A. ις. -αδ, A. αδς. -οῖ, A. ώς

Plural.

Nom. and Voc.	Gen.	Dat.	Acc.
βασιλ-εας. } or ἥς. } I. ἥες. } I ἥες. }	-έων, I. ῥων. -αῶν, I. ῥῶν. -έων.	-εῶσι, { I. ῥσι. P. ῥεσσι. -αυσι, { I. ῥυσι. P. ῥεσσι. -εσι, { I. εσσι. P. εσσι.	-εας, I. ῥα. -αδς, I. ῥας. -εα.

Thus, Gen. χεῖλος, of a lip, D. χεῖλεϛ ; Voc. Masc. δὺς

τύχες, A. δυστύχης γέρον, *Unfortunate old man* ; Dat. pl. χερσὶ, I. χεῖρεςσι, *to hands* ; Accus. Λητώ, *Latona*, I. Λητοῦν ; Gen. ἄστεος, *of a city*, A. ἄστεως ; Voc. αἰδοῖ, *O modesty*, A. αἰδώς.

§ 28. ON THE PARAGOGIC φι or φιν.

Sometimes, and particularly in Epic poetry, the syllable φι or φιν annexed to the word is used for the genitive or dative, both singular and plural. It is annexed in the

I. Declension by changing -α or -η into -ηφι, e. g. κεφαλῇ, κεφαλῇφι ; βία, βίηφι, or βίηφιν.

II. Declension by changing -ος or -ον into -οφι, e. g. στρατός, στρατιόφιν.

III. Declension by changing -ος -εος into -εσφι ; as, ὄχος, ὄχεσφι ; σιῆθος, σιῆθεσφιν.

A few deviations from this mode of annexing the φι occur. This form of the genitive and dative appears to have had originally an adverbial signification like the endings θι,θεν, δε. To render it more definite the preposition was often prefixed, as, παρὰ ναῦφιν, *near the ship*, or *ships* ; and lastly, it was used for a case without a preposition, in the same manner as the ordinary forms of the genitive and dative ; thus, πλατός, πιυόφιν, *the breadth of the fan*, ἀγλατηφι πεποιδώς, *confiding in valour*.

The termination θεν appears to be an appendage of a similar nature, but is found only in the genitive ; as, ἐξ οὐρανόθεν, *from heaven*. So ἐμέθεν for ἐμοῦ ; σέθεν for σοῦ, &c

§ 29. GENDERS OF THE THIRD DECLENSION.

The Genders of Substantives of the *Third Declension*, so far as determined by the termination, are as follows :

RULES.

I. Nouns in εως, ας-αντος, αν and υν, are always *masculine* ; as,

εως,	ὄχεως,	Gen. ὄχεος,	ὁ,	<i>a clasp.</i>
ας-αντος,	ἀνδριάς,	ἀνδριάντος,	ὁ,	<i>a statue.</i>
αν,	παιάν,	παιᾶνος,	ὁ,	<i>a pæan.</i>
υν,	πόρκυν,	πόρκυνος,	ὁ,	<i>a harbour.</i>

II. Nouns in ας-αδος, της-τητος, αυς, ω, and verbals in -ις, are always *feminine* ; as,

ας-αδος,	λαμπάς,	λαμπάδος,	ή,	a torch.
της-τητος,	κακότης,	κακότητος,	ή,	wickedness
αυς,	ναῦς,	ναός,	ή,	a ship.
ω,	φειδῶ,	φειδός,	ή,	parsimony.
ος, verbal	φύσις,	φύσεος,	ή,	nature.

III. Nouns in α, ι, υ, ας-ατος, ος and ορ, are always *neuter*.

α,	βῆμα,	βήματος,	τὸ,	a tribunal.
ι,	μέλι,	μέλιτος,	τὸ,	honey.
υ,	πῶν,	πώος,	τὸ,	a flock.
ας-ατος,	κρέας,	κρέατος	τὸ,	flesh.
ος,	τείχος,	τείχεος,	τὸ,	a wall.
ορ,	ἄορ,	ἀορος,	τὸ,	a sword.

Obs. 1. Nouns of other terminations are so varied in gender, that no general rule can be given respecting them.

Obs. 2. Dialect frequently varies the gender in all the declensions. Thus, βαιτός is *masc.* in Attic, otherwise *feminine*; and so of others.

§ 30. WORDS FOR PRACTICE ON THE PRECEDING RULES, FROM §§ 20—27.

ὁ ἄγκων	the elbow.	τὸ ὄρος	the mountain.
ἡ ἀιγών (ο)	the nightingale.	ὁ ὄρευς	the mule.
ὁ γέγων (οντ)	the old man.	ἡ φλόξ (γ)	the flame.
ὁ ἀήρ (ε)	the air.	ὁ χήν	the goose.
ἡ ἐλπὶς (δ)	the hope.	ἡ πράξις	the action.
ἡ ἔρις (δ)	the strife.	ἡ βήξ (χ)	the cough.
ἡ κόρυς (θ)	the helmet.	ἡ σὰρξ (κ)	the flesh.
τὸ κύμα (ι)	the wave.	ἡ χιών (ο)	the snow.
ὁ μήν	the month.	ἡ ἱμάς (ντ)	the thong.
τὸ ἄνθος	the flower.	ἡ πίνυς	the pine.
τὸ γένος	the race.	ὁ μάντις	the seer.
ἡ ἀκτίς (ν)	the ray.	ὁ λιμήν (ε)	the haven.
ὁ πένης (τ)	the poor man.	ἡ αἰξ (γ)	the goat.

§ 31. IRREGULAR NOUNS.

1. Some nouns have one gender in the singular, and another in the Plural; as,

(1.) ὁ δίωρος, *the chariot-seat*; ὁ μοχλὸς, *the lever*; ὁ καὶ ἡ Τάρταρος, *Tartarus*; ὁ τραχηλὸς, *the neck*; ὁ σταθμὸς, *the station*; ὁ θεσμὸς, *the decree*; ὁ νῶτος, *the back*; ὁ ἐρετμὸς, *the oar*; ὁ ζυγὸς, *the yoke*; are neuter in the plural; as, τὰ δίωρα, &c. The three last have also neuter forms in the singular, as, τὸ νῶτον, &c., but with a variation of meaning.

(2.) ὁ δεσμὸς, *the bond*; ὁ λύχνος, *the lamp*; ὁ κύκλος, *the circle*; ὁ μηρὸς, *the thigh*; ὁ σῖτος, *corn*; have both a masculine and neuter form in the plural; as, οἱ δεσμοί, and τὰ δεσμά, &c.

(3.) ἡ κέλευθος, *the way*, has αἱ κέλευθοι and τὰ κέλευθα.

(4.) τὸ στάδιον, *the stadium*, has οἱ στάδιοι, and τὰ στάδια.

(5) γυνή, *a woman*; ὁδὸς, *a way*; πόλις, *a city*; χεῖρ, *a hand*; feminines, have τὴ γυναικα, τὴ ὁδῶ, τὴ πόλει, and τὴ χεῖρι, in the nominative and accusative dual.

2. Some have more than one declension; thus,

(1.) 1st and 2nd, as ἡ στέφανη, and ὁ στέφανος, *a crown*; 1st and 3d, as, Μωσ-ῆς, -οῦ; and Μωσεύς, -έως, *Moses*. 2d and 3d, as, τὸ δάκρυ-ον, -ου; and τὸ δάκρυ, -υος; μάρτυρ-ος, -ου; μάρτυρ-υς, -υρος, *a witness*.

(2.) Some have more than one declension in the oblique cases, from one form of the nominative; thus, Θάλης, gen. -ου, 1st, and -ητος 3d, *Thales*; Ἄρης, -ου 1st, and εὖς and -ητος, 3d, *Mars*; ὁ and τὸ σκότος, *darkness*; ὄχος, *a chariot*; ἔλεος, *mercy*; τάρικος, *pickle*; ὄσος, *an eye*; have -ου the 2d, and -εὖς the 3d.

(3.) Some have the forms of different declensions, in certain cases, though not regularly inflected through all the cases; thus, 1st and 3d in the acc. sing. Δημοσθέν-ης, acc. ην and -εα, *Demosthenes*; Σωκράτης, *Socrates*, acc. Σωκράτην and -εα; ἄλκ-η, *fortitude*, gen. -ης, (1st) dat. -ι, (3d); ὁσμύνη, *a battle*, dat. ὁσμύνη and ὁσμῖνι, 1st and 3d; ἀνδράποδον, *a slave*, 2d, dat. pl. ἀνδραπόδεσσι, 3d Hom.; γέλως ὁ, *laughter*, G. γέλωτος, acc. γέλωτα and γέλων, after the Attic form of the 2d dec. § 19.

(4.) Feminine nouns in -ω, and -ως, of the third declension, have generally the form of the second as if from -ος, in the dual and plural, when their meaning is such as to admit of their being used in these numbers.

3. Some from one form of the nominative, have different forms in the oblique cases, in the same declension; thus, τίγρις, *a tiger*, has -ιος and -ιδος; Θέμις, *Justice*, has -ιδος, -ιτος, and -ιστος; Χάρων, *Charon*, has -ωνος, and -οντος; γόνυ, *a knee*, and δόρυ, *a spear*, have -υος and -αιος; χρῶς, χρωτός, and

χοῦς, χροῦς, *the skin*, have two forms of the nominative, as well as of the oblique cases, both of the 3d.

4 Some appear to form the oblique cases from obsolete nominatives; as, ἥπαρ, *a liver*; ἡμαρ, *a day*; εἶδμα, *food*; γέλαρ, *a well*; στέαρ, *fat*; κάρηναρ, *a head*; ἀλειφαρ, *ointment*; δέλεαρ, *a bait*; ὄνειαρ, *a benefit*; σῶμαρ, *fatness*; ὕδωρ, *water*; σκῶρ, *dirt*; γόνυ, *the knee*; δόρυ, *a spear*; have the genitive in -αιος, as if from -ας; thus, ἥπαιος, ὕδατος, γόνυαιος. ὄς, *an ear*, ὠτός; γάλα, *milk*, γάλακτος; γυνή, *a woman*, γυναικός, voc. γύναι; Ἰησοῦς, gen. οὔ, dat. οὔ; acc. οὖν; voc. οὔ.

5. Some are indeclinable, i. e. have no change of termination in the different cases; such as,

(1.) Names of letters; as, τὸ ἄλφα, τοῦ ἄλφα, &c. (2.) The cardinal numbers from πέντε to ἑκατὸν. (3.) Poetic nouns which have lost the last syllable by apocope; as, τὸ δῶ, for δῶμα. (4.) Foreign names which are not susceptible of Greek inflexions; as, ὁ Ἀβραάμ, τοῦ Ἀβραάμ, &c.

§ 32. DEFECTIVE NOUNS.

1. Some have no plural; as, ἀήρ, *air*; πῦρ, *fire*; ἔλαιον, *oil*; γῆ, *earth*; αἰδώς, *shame*; ἅλς, *salt*.

2. Some have no singular; as, ἄλφια, *rituals*; Ἀθῆναι, *Athens*; ὄνειματα, *dreams*; and the names of festivals; as, Παναθήναια, *Panathenæa*.

3. Some occur in one case only, and are called *monoptots*; as, φίλον, *O friend*; ὦ πόποι, *O gods*; τὸ ὄφελος, *the advantage*.

4. Some have only two cases; (*diptots*), as, nom. λῆς, acc. λῆν, *a lion*; nom. Ζεὺς, voc. Ζεῦ, *Jupiter*; τὸ ὄναρ, *the vision*; nom. & acc.

5. Some have only three (*triptots*); as, nom. μάρτυς, *a witness*, acc. μάρτυν, dat. plur. μάρτυσι.

6. The Poets sometimes cut off the final letter or syllable from a word, which is called *apocope*; as, κάρη for κάρηνον, *a head*. Such words are then indeclinable. (§ 31. 5.)

§ 33. NOUNS OF PECULIAR SIGNIFICATION.

Some nouns have peculiar significations, according to their terminations: as,

1. *Masculine Patronymics*, (§ 10. 1.) commonly in *δης* or *ων*; as, *Πηλεὺς*, *Peleus*, *Πελεΐδης*, *Pelides*, or the son of *Peleus*; *Κρόνος*, *Saturn*, *Κρονίων* or *Κρονίδης*, the son of *Saturn*.

2. *Feminine Patronymics*, commonly in *-ιας* and *-ις*, *-ινη* and *-ιώνη*; as, *Αητωΐας* and *Αητωΐς*, from *Αητώ*, *Latona*; *Ἀδρηστινή* from *Ἀδρηστος*; *Νηρῖνη* from *Νηρεὺς*; *Ἀκρισιώνη* from *Ἀκρίσιος*, &c.

3. *Gentile Nouns*, (§ 10. 1.) commonly in *ης*, *ος*, or *εὺς*, masculine; and *α*, *ας*, or *ις*, feminine; as, *Σπάρτη*, *Sparta*; *Σπαρτιάτης*, a *Spartan*, *Σαμάρεια*, *Samaria*; *Σαμάρειτις*, a *woman of Samaria*. But many of these are inflected as regular adjectives.

4. *Diminutives*, (§ 10. 2.) commonly in *ια*, *ιον*, *ισκος*, or *λος*; as, *πατήρ*, a *father*, *πατριδιον*, a *little father*; (a term of endearment;) *παῖς*, a *boy or girl*, *παιδιον*, a *little boy or girl*; *παιδισκη*, a *young daughter*; *ἔρως*, *love*, *ἑρωτύλος*, a *little lover*.

5. *Amplificatives*, (§ 10. 2.) commonly in *μα*, or *ων*; as, *οἶκος*, a *house*, *οἰκημα*, a *large building*; *θράσους*, *bold*, *θράσων*, a *bully*.

6. *Verbal Nouns*. From the first root of the verb, (§ 82.) are formed three nouns of different terminations and signification, indicating respectively *the thing done*, *the doing*, and *the doer*; as follows,

Verb.	1 Root.	Termin.	Combined.	
ποιέω,	ποιε,	-μα,	ποίημα,	<i>poem.</i>
	ποιε,	-σις,	ποίησις,	<i>poetry.</i>
	ποιε,	-της,	ποιητής,	<i>poet.</i>
πράσσω,	πραγ,	-μα,	πράγμα,	<i>thing (done).</i>
	πραγ,	-σις,	πράξις, § 6. 7.	<i>action or doing.</i>
	πραγ,	-της,	πρακτής,	} <i>doer.</i>
		or -της,	πρακτής,	

§ 34. OF CONTRACTIONS.

In a concourse of vowels, if two syllables are converted into one, it is called a *Contraction*. Of these there are two kinds:

1. A contraction *without* a variation of vowels, is called *Synæresis*; as, *τείχεϊ*, by *Synæresis* *τείχει*.

2. A contraction *with* a variation of the vowels, is called *Crasis*; as, Δημοσθένης, by Crasis Δημοσθένης; τεῖχα, by Crasis, τεῖχῃ.

Note. A contraction is often made, but not *always*.

Obs. If the first of the concurrent vowels has an accent, it is changed into a circumflex and placed over the contracted syllable. If there be no accent on the first of the concurrent vowels, the contracted syllable will not have the circumflex.

3. In the rules for contractions let it be remembered that,

the two short vowels, ε, ο,
have their own long ones, η, ω,
and their own diphthongs, ει, ου.

§ 35. CONTRACTIONS OF THE FIRST DECLENSION.

In the first declension no contraction takes place, unless the first of the concurrent vowels is either a short vowel, or $\tilde{\alpha}$ short, and the nominative contracted is then declined regularly.

RULE 1. εα, without ρ before it, is changed into η.

RULE 2. In ρέα and others, strike out the first vowel; thus,

1.

γέα, *earth*, γῆ, G. γῆς, D. γῆ, &c. like τιμή.

χρυσέα, *golden*, χρυσῆ, G. χρυσεῖς, D. χρυσεῖς, &c.

Ἑρμείας, *Mercury*, Ἑρμῆς, G. Ἑρμοῦ, D. Ἑρμῆ, &c.

2.

πορφυρέα, *purple*, πορφυρᾶ, G. πορφυρᾶς, D. πορφυρᾶς, &c.

ἀπλόη, *simple*, ἀπλῆ, G. απλῆς, &c.

Ἀθηνάα, *Minerva*, Ἀθηνᾶ, G. Ἀθηνᾶς, D. Ἀθηνᾶς, &c.

(§ 15. Obs.)

Ἀπελλέης, *Apelles*, Ἀπελλῆς, G. Ἀπελλοῦ, D. Ἀπελλῆς, &c.

§ 36. CONTRACTIONS OF THE SECOND DECLENSION.

In the second declension no contraction takes place, unless the first of the concurrent vowels be short.

RULES.

1. If a short vowel follow, change them into *ov*.
2. If the second vowel be not short, strike out the first; thus,

EXAMPLES.

ὁ νόος contracted *νοῦς*, *the mind*.

Sing.	Dual.	Plural.
N. Rule 1 <i>νό-ος</i> <i>νοῦς</i>		N. 2 <i>νό-οι</i> <i>νοῖ</i>
G. 2 <i>νό-ου</i> <i>νοῦ</i>	N. A. V.	G. 2 <i>νό-ων</i> <i>νοῶν</i>
D. 2 <i>νό-φ</i> <i>νόφ</i>	2 <i>νό-ω</i> <i>νώ</i>	D. 2 <i>νό-οις</i> <i>νοῖς</i>
A. 1 <i>νό-ον</i> <i>νοῦν</i>	G. D.	A. 2 <i>νό-ους</i> <i>νοῦς</i>
V. 1 <i>νό-ς</i> <i>νοῦ</i> .	2 <i>νό-οιν</i> <i>νοῖν</i> .	V. 2 <i>νό-οι</i> <i>νοῖ</i> .

τὸ ὀστέον contracted *ὀστοῦν*, *the bone*.

Sing.	Dual.	Plural.
N. <i>ὀστέ-ον</i> <i>ὀστοῦν</i>		N. <i>ὀστέ-α</i> <i>ὀστα</i>
G. <i>ὀστέ-ου</i> <i>ὀστοῦ</i>	N. A. V.	G. <i>ὀστέ-ων</i> <i>ὀσιῶν</i>
D. <i>ὀστέ-φ</i> <i>ὀσιφ</i>	<i>ὀστέ-ω</i> <i>ὀσιῶ</i>	D. <i>ὀστέ-οις</i> <i>ὀσιοῖς</i>
A. <i>ὀστέ-ον</i> <i>ὀστοῦν</i>	G. D.	A. <i>ὀστέ-α</i> <i>ὀσιᾶ</i>
V. <i>ὀστέ-ον</i> <i>ὀστοῦν</i> .	<i>ὀστέ-οιν</i> <i>ὀσιῶν</i> .	V. <i>ὀστέ-α</i> <i>ὀσιᾶ</i> .

So also *ῥέος*, *a current*; *πορφυρέος*, *purple*; *πλόος*, *navigation*; *διπλόος*, *double*; *ἀργυρέος*, *of silver*.

Obs. *εε*, of the vocative, is not contracted.

§ 37. CONTRACTIONS OF THE THIRD DECLENSION.

In the oblique cases there is no contraction, unless the first of the concurrent vowels is either short, or a doubtful taken as short.

The following Rules are universal, being applicable, not only to contractions of the third declension, but also to those of verbs. and of all cases in which concurrent vowels admit of

contraction, except such as fall under the preceding rules for contractions in the 1st and 2d declensions.

§ 39. GENERAL RULES.

Concurrent vowels are contracted as follows:
viz.

I. A short vowel before itself, into its own diphthong; as, *εε* into *ει*; *οο* into *ου*.

Exc. 1. But *εε* of the dual into *η*. Verbs excepted.

II. A short vowel before the other short, is contracted into *ου*.

III. A short vowel before *α*, is contracted into its own long vowel; as, *εα* into *η*; *οα* into *ω*.

Exc. 2. But *σα* pure into *α*.

IV. A short vowel before *ι* is contracted by *Synæresis*; as *ει* into *ει*; *οι* into *οι*.

V. *ε* before a long vowel or a diphthong is rejected.

VI. 1. *ο* before a long vowel, is contracted into *ω*; as, *οη* into *ω*; *οω* into *ω*.

2. *ο* before a diphthong, the prepositive vowel being rejected, is contracted by *Synæresis*; as, *οοι* into *οι*, &c.

Exc. 3. But *οσιν*, *ι* being rejected, is contracted by *Crasis* into *οιν*.

VII. 1. *α* before *ο* or *ω*, is contracted into *ω*; as, *αο* or *αω* into *ω*.

2. *α* not before *ο* or *ω*, is contracted into *ᾱ*; as, *αε* into *ᾱ*.

Obs. 1. *α* before a diphthong is contracted with the prepositive vowel, the subjunctive being previously rejected.

Obs. 2. *ι* in contraction is never rejected, but in this as well as others is written under, except in *οσιν*; as in Rule VI.

Obs. 3. Neuters in *ας* pure and *φας*, reject *τ* from the oblique cases, and then contract the concurrent vowels.

VIII. If the former of two vowels is *ι* or *υ*, or a long vowel, the latter is rejected; as, *ιε* contracted *ι*; *υε* into *υ*; *ηε* into *η*.

Note 1. The contraction when the first of two vowels is *long*, takes place only in verbs.

Note 2. *Σάος* and *σός*, *safe*, when a contraction occurs, are contracted by the foregoing rules; thus, *σάος*, *σῶς*, VII. 1.; *σάον*, *σῶν*, VII. 1.; *σάα*, *σᾶ*, VII. 2.; *σάους*, *σῶς*, VII. 1.; *σόας*, *σῶς*, III.

§ 39. EXERCISES ON THE PRECEDING RULES FOR CONTRACTIONS.

The following table, containing the most usual concurrent vowels, promiscuously arranged, will serve for exercises on the rules.

1, <i>εε</i>	9, <i>άω</i>	17, <i>άη</i>	25, <i>σα</i> , pure.
2, <i>εα</i>	10, <i>αοι</i>	18, <i>εϊ</i>	26, <i>εοι</i>
3, <i>όη</i>	11, <i>αε</i>	19, <i>εει</i>	27, <i>οε</i>
4, <i>αο</i>	12, <i>οϊ</i>	20, <i>υε</i>	28, <i>οει</i>
5, <i>όω</i>	13, <i>έω</i>	21, <i>αου</i>	29, <i>οειν</i>
6, <i>εευ</i>	14, <i>ηε</i>	22, <i>έη</i>	30, <i>αα</i>
7, <i>οου</i>	15, <i>ιε</i>	23, <i>οα</i>	31, <i>εο</i>
8, <i>όη</i>	16, <i>εου</i>	24, <i>οο</i>	32, <i>αει</i> .

WORDS FOR PRACTICE.

(Contract, give the rule; alter and place the accent. § 34, *Obs.*)

Δημοσθένης	Δημοσθίνες	Λητός	μελιτόες
Δημοσθένης	ἕαρ	Δημοσθίνα	Λητόα
χρέα	Δημοσθίνεϊ	Λητόϊ	Ηρακλέης
φιλέω	φιλέεις	δηλόω	δηλόητε
Δημοσθενέοιν	δηλόοι	δηλόου	δηλόη
τιμάμεν	τιμάω	λάας	τιμαε
τιμάουσι	τιμάει	τιμάη	τιμάεις
κέραι	κέρας-αίος	ῥφεις	ῥφει
βότρυνες	τιθήαι	τιμήεν	κέραια
κεφαίον	μέρεος	μέρεϊ	μέρεε
μερέοιν	μέρεα	μερέων	πόλεϊ
πόλεες	φειδός	φειδῶ	φειδῶα
κέρματος, § 38. <i>Obs.</i> 3.	κεφαίτιον	φιλέη	φιλέοι
κέραι	κέραια	τιμάη	τιμάοι
κέραιε	κεράτων	δηλόη	δηλόοι
βός	ἡδός	σάος	σάας.

§ 40. CONTRACTS OF THE THIRD DECLENSION.

Concurrent vowels are not always contracted in the third declension, but only as directed by the following

SPECIAL RULES.

1. The accusative plural assumes the contraction of the nominative; thus,

N. <i>τρίηρες</i> ,	} <i>τρίηρεις</i> .	N. <i>ῥοφες</i> ,	} <i>ῥοφες</i> .	N. <i>βότρυες</i> ,	} <i>βότρυες</i> .
A. <i>τρίηρας</i> ,		A. <i>ῥοφιας</i> ,		A. <i>βότρυας</i> ,	

2. The genitive in *-εος*, from *-ης*, *-ες*, *-ος*, or in *-οος*, not from *ους*, and also neuters in *ας* pure and *ρας*, contract the concurrent vowels in all cases.

Example of the Genitive in -εος, from -ης.

ἡ τρίηρης, the trireme.

Singular.		Dual.		Plural.
N. <i>τρίη-ης</i>		N. A. V.		N. <i>τρίη-εες</i> <i>-εις</i>
G. <i>τρίη-εος</i> <i>-ους</i>		<i>τρίη-εε</i> <i>-η</i>		G. <i>τρίη-έων</i> <i>-ῶν</i>
D. <i>τρίη-εῖ</i> <i>-ει</i>		G. D.		D. <i>τρίη-εσι</i>
A. <i>τρίη-εα</i> <i>-η</i>		<i>τρίη-έων</i> <i>-οῖν</i> .		A. <i>τρίη-εας</i> <i>-εις</i>
V. <i>τρίη-ες</i> .				V. <i>τρίη-εες</i> <i>-εις</i> .

Example of the Genitive in -εος, from -ος.

τὸ τεῖχος, the wall.

Singular.		Dual.		Plural.
N. <i>τεῖχ-ος</i>		N. A. V.		N. <i>τεῖχ-εα</i> <i>-η</i>
G. <i>τεῖχ-εος</i> <i>-ους</i>		<i>τεῖχ-εε</i> <i>-η</i>		G. <i>τεῖχ-έων</i> <i>-ῶν</i>
D. <i>τεῖχ-εῖ</i> <i>-ει</i>		G. D.		D. <i>τεῖχ-εσι</i>
A. <i>τεῖχ-εα</i> <i>-η</i>		<i>τεῖχ-έων</i> <i>-οῖν</i> .		A. <i>τεῖχ-εα</i> <i>-η</i>
V. <i>τεῖχ-ος</i> .				V. <i>τεῖχ-εα</i> <i>-η</i> .

Example of the Genitive in -οος, not from -ους.

ἡ αἰδώς, modesty.

Singular.		Dual.		Plural.
N. <i>αἰδ-ώς</i>		N. A. V.		N. <i>αἰδ-οι</i>
G. <i>αἰδ-όος</i> <i>-οῦς</i>		<i>αἰδ-ώ</i>		G. <i>αἰδ-ῶν</i>
D. <i>αἰδ-οῖ</i> <i>-οῖ</i>		G. D.		D. <i>αἰδ-οῖς</i>
A. <i>αἰδ-όα</i> <i>-ῶ</i>		<i>αἰδ-οῖν</i> .		A. <i>αἰδ-οός</i>
V. <i>αἰδ-οῖ</i> .				V. <i>αἰδ-οι</i> .

Obs. 1. Nouns in *-ω* and *-ως* have the singular only of the third declension. The Dual and Plural are of the second. Hence the contraction takes place only in the Singular, as in the above example.

Examples of Neuters in -ας pure and -ρας. (§ 38. Obs. 3.)

<i>τὸ κρέας, the flesh.</i>		<i>τὸ κέρας, the horn.</i>	
Singular.		Singular.	
N. A. V. κρέ-ας.		N. A. V. κέρ-ας,	
G. κρέ-αιος, -ας, -ως.		G. κέρ-αιος, -ας, -ως.	
D. κρέ-αιι, -αϊ, -α.		D. κέρ-αιι, -αϊ, -α.	
Dual.		Dual.	
N. A. V. κρέ-ατε, -αε, -α.		N. A. V. κέρ-ατε, -αε, -α.	
G. D. κρε-άτιον, -άοιν, -ῶν.		G. D. κερ-άτιον, -άοιν, -ῶν.	
Plural.		Plural.	
N. A. V. κρέ-ατα, -αα, -α.		N. A. V. κέρ-ατα, -αα, -α.	
G. κρε-άτων, -άων, -ῶν.		G. κερ-άτων, -άων, -ῶν.	
D. κρέ-ασι.		D. κέρ-ασι.	

3. The Genitive in *-εος* not from *-ης, -ες, -ος*; and also the Genitive in *-ιος*, contract only the Dative singular and Nominative plural. Those in *-ευς* contract also the Nominative Dual.

Example of the Genitive in -εος, not from -ης, -ες, -ος.

ὁ βασιλεὺς, the king.

Singular.	Dual.	Plural.
N. βασιλ-εύς,	N. A. V. βασιλ-έε, -ῆ,	N. βασιλ-έες, -εῖς,
G. βασιλ-έως,*	G. D. βασιλ-έοιν.	G. βασιλ-έων,
D. βασιλ-εῖ, -εῖ,		D. βασιλ-εῦσι,
A. βασιλ-έα,		A. βασιλ-έας, -εῖς,
V. βασιλ-εῦ.		V. βασιλ-έες, -εῖς.

Example of the Genitive in -ιος, ἡ πόλις,† the city.

Singular.	Dual.	Plural.
N. πόλ-ις,	N. A. V. πόλ-ις,	N. πόλ-ιες, -ις,
G. πόλ-ιος,	G. D. πολ-ιοιν.	G. πολ-ίων,
D. πόλ-ιι, -ι & -ει,		D. πόλ-ισι,
A. πόλ-ιν,		A. πόλ-ιας, -ις,
V. πόλ-ι.		V. πόλ-ιες, -ις.

* See § 22. Obs. 1.

† In the Ionic and Doric dialects, πόλις, has the Gen. πόλ-ιος, in the Attic πόλ-ιος, and πόλ-εως. § 22. Obs. 1.

Exc. Adjectives in -υς, Neut. -υ, with the genitive in -ους do not contract -εα in the plural. § 46. 3.

4. Nouns in -υς -υος, and -ους -οος, contract only the nominative plural; as,

ὁ ἰχθύς, the fish.

Singular.	Dual.	Plural.
N. ἰχθ-ύς,	N. A. V. ἰχθ ὕε, G. D. ἰχθ ὕειν.	N. ἰχθ-ύες, -ῶς,
G. ἰχθ-ύος,		G. ἰχθ-ῶν,
D. ἰχθ ὕ,		D. ἰχθ-ύσι,
A. ἰχθ-ύν,		A. ἰχθ ὕας, -ῶς,
V. ἰχθ-ύ.		V. ἰχθ-ύε, -ῶ;

So ὁ βοῦς, *the ox*, G. βοός, N. V. Plural, βόες, contr. βοῶς,
A. . . . βόας, . . . βοῶ;

5. Comparatives in ων reject υ in the accusative singular and nominative plural, and then contract the concurrent vowels; as,

βελτίων, better.

Singular. M. and F.

Acc. βελτίονα, βελτίωα, contracted βελτίω.

Plural. M. and F.

N. V. βελτίονες, βελτίως, ... βελτίους.
A. βελτίονας, βελτίωας, ... βελτίους.

Plural. Neut.

N. A. V. βελτίονα, βελτίωα, ... βελτίω.

6. The nominative contracted, is then declined regularly; as,

ἔαρ, *spring*, by contraction ἦρ, G. ἦρος, D. ἦρι, &c.
ἁῶς, *a stone*, ἁῶς, G. ἁῶος, D. ἁῶι, &c.

Obs. 2. And if vowels concur in the oblique cases, the are moreover contracted in the usual way; thus, *Ἡρακλῆς, Hercules*, is contracted into *Ἡρακλῆς*, and then declined and contracted as follows,

N.	Ἡρακλῆς,	
G.	Ἡρακλέος,	Contr. Ἡρακλοῦς,
D.	Ἡρακλέϊ,	Ἡρακλεῖ,
A.	Ἡρακλέα,	Ἡρακλῆ.
V.	Ἡρακλέε.	

7. In adjectives, the *masculine* and *feminine* assume the contraction of the *neuter*; thus,

μελιτόεις, made of honey.

Nom. μελιτόεις,	μελιτόεσσα,	μελιτόεν.
contr. μελιτοῦς,	μελιτοῦσσα,	μελιτοῦν.
Gen. μελιτοῦντος,	μελιτοῦσσης,	μελιτοῦντος, &c.

τιμήεις, honoured.

Nom. τιμήεις,	τιμήεσσα,	τιμήεν.
contr. τιμῆς,	τιμῆσσα,	τιμῆν.
Gen. τιμῆντος,	τιμῆσσης,	τιμῆντος, &c.

§ 41. WORDS OF THE THIRD DECLENSION TO BE DECLINED AND CONTRACTED.

(N. B. The following method of practising on these exercises will direct the student in his preparation. e. g. εἰσεῖς—*Form the genitive;—give the rule;—decline;—what cases contract the concurrent vowels?—give the rule;—decline and contract, giving the rule for each contraction.* This exercise should be continued till the student is perfectly ready and at ease in the whole process.)

εἰσεῖς, <i>pious</i>	γραφεὺς, <i>a painter.</i>	αἰδῶς, <i>modesty.</i>
ἀμειβων, <i>better.</i>	Περικλῆς, <i>Pericles.</i>	πέρας, <i>a limit.</i>
στάχυς, <i>a spike of corn.</i>	ἰχθὺς, <i>a fish.</i>	τείχος, <i>a wall.</i>
ἀρετῶν, <i>more excellent.</i>	ἄστυ, <i>a city.</i>	δρῦς, <i>an oak.</i>
νομεὺς, <i>a shepherd.</i>	πλεῖων, <i>more.</i>	φονεὺς, <i>a murderer.</i>
φειδῶ, <i>parsimony.</i>	ἡδύς, <i>the morning.</i>	ἀναίδης, <i>impudent.</i>
γῆρας, <i>old age.</i>	βαθύς, <i>deep.</i>	φράσις, <i>diction.</i>
Ἀχιλλεύς, <i>Achilles.</i>	βελίων, <i>better.</i>	ὄρος, <i>a mountain.</i>
ὑπερφύης, <i>excellent.</i>	πειθῶ, <i>persuasion.</i>	πρόσβυς, <i>old.</i>
ἀληθὲς, <i>true.</i>	ἡδὺ, <i>sweet.</i>	ἐνδεής, <i>indigent.</i>
μῦς, <i>a mouse.</i>	πόσις, <i>a husband.</i>	Διοκλῆς, <i>Diocles.</i>
μέρος, <i>a part.</i>	ἥθος, <i>custom.</i>	ἔπος, <i>a word.</i>
πλεῖον, <i>more.</i>	κέρας, <i>a horn.</i>	δρομεὺς, <i>a runner.</i>

§ 42. OF THE ARTICLE.

The article is an adjective word of three genders. The terminations of the nominative are irregular. In the oblique cases the masculine and neuter genders are of the second declension;

the feminine is of the first. It wants the vocative, and is thus declined :

Singular.	Dual.	Plural.
N. ὁ, ἡ, τό,	N. Α.	N. οἱ, αἱ, τὰ,
G. τοῦ, τῆς, τοῦ,	τῶ, τᾶ, τῶ,	G. τῶν, τῶν, τῶν,
D. τῷ, τῇ, τῷ,	G. D.	D. τοῖς, ταῖς, τοῖς,
A. τόν, τήν, τό.	τοῖν, ταῖν, τοῖν.	A. τούς, τάς, τὰ.

Obs. 1. The Greeks spoke *definitely*, by placing the article before the substantive ; *indefinitely*, by omitting it or prefixing the pronoun τις ; as, ὁ ἄνθρωπος, *the man* ; ἄνθρωπος, *a man*, or τις ἄνθρωπος, *any man*.

Obs. 2. In grammar and lexicography, the article is used *technically*, to distinguish the gender of nouns, (§ 11. *Obs. 1.*)

Obs. 3. The enclitic δε annexed to the article through all its cases, gives it the force of the pronoun "*this* ;" as, ὃδε, ἥδε, τόδε, *this, he, she, it* ; Gen. τοῦδε, τῆσδε, τοῦδε ; &c. In Homer and the other old Epic writers, the article itself is, with few exceptions, used in this sense.

Obs. 4. The article ὁ, ἡ, τό, is sometimes used as a relative. (See § 66. 2.)

Note. The article ὁ, ἡ, τό, being commonly placed *before* a noun, is by some Grammarians called the *prepositive* article, to distinguish it from the relative pronoun ὅς, ἥ, ὅ, which, from being generally placed *after* the noun to which it refers, they call the *postpositive* article.

§ 43. DIALECTS OF THE ARTICLE.

Singular.

M. and N.	Fem.
N. ὁ, τό.	ἡ, D. ἃ.
G. τοῦ, A. I. P. τοῖο ; D. τῷ, τεῦ ; P. τέω.	τῆς, D. τᾶς.
D. τῷ.	τῇ, D. τῇ.
A. τόν, τό, I. τέφ.	τήν, D. τάν.

Plural.

M. and N.	Fem.
N. οἱ, D. τοῖ. neut. τὰ.	αἱ, D. τὰι.
G. τῶν, I. τέων.	τῶν, D. τᾶν, Æ. τάων.
D. τοῖς, D. & I. τοῖσι, I. τέοισι, P. τοιδέσι, and τοιδέσσι.	ταῖς, D. & I. ταῖσι, τῇσι.
A. τοὺς, D. τούς, τῶς.	τάς.

§ 44. OF THE ADJECTIVE.

An ADJECTIVE is a word used to qualify a substantive, or to limit its signification; as, ἀγαθὸς ἀνὴρ a *good man*; μία ἡμέρα, *one day*;

1. The ACCIDENTS of the adjective are *gender, number, and case*, and in most adjectives also *comparison*.

2. Adjectives in Greek, as well as Latin, indicate the *gender, number, and case*, by the termination; as, καλ-ός, masc. καλ-ή, fem. καλ-όν, neuter, &c.

3. Participles have the *form and declension* of adjectives, while in *time and signification* they belong to the verb.

4. Some adjectives denote each gender by a different termination in the nominative, and consequently have *three terminations*. Some have one form common to the masculine and feminine, and are adjectives of *two terminations*; and some are adjectives of *one termination*, which is common to the masculine and feminine; such want the neuter.

5. In adjectives of three terminations, the feminine is always of the first declension. In all adjectives the masculine is always of the second or third; and the declension of the neuter is always the same with that of the masculine.

§ 45. REGULAR ADJECTIVES OF THE FIRST AND SECOND DECLENSION.

1. Adjectives of the first and second declension have the masculine always in *ος*, the feminine always in *η* or *α*, the neuter always in *ον*; thus,

καλός, *beautiful*.

Singular.			Dual.			Plural.		
N.	καλ-ός,	-ή, -όν,	N. A. V.			N.	καλ-οι,	-αι, -ᾶ,
G.	καλ-οῦ,	-ῆς, -οῦ,	καλ-ῶ,	-ᾶ,	-ῶ,	G.	καλ-ῶν,	-ῶν, -ῶν,
D.	καλ-ῶ,	-ῇ, -ῶ,	G. D.			D.	καλ-οῖς,	-αῖς, -οῖς,
A.	καλ-όν,	-ῇν, -όν,	καλ-οῖν,	-αῖν,	-οῖν.	A.	καλ-οὺς,	-ᾶς, -ᾶ,
V.	καλ-έ,	-ῇ, -όν.				V.	καλ-οι,	-αι, -ᾶ.

Thus decline ἀγαθός, *good*; κακός, *bad*; φίλος, *friendly*; μαλακός, *soft*; λευκός, *white*; δῆλος, *manifest*; ἀπαλός, *tender*; πλεῖστος, *pleasanti*.

2. But $\alpha\varsigma$ pure, and $\rho\alpha\varsigma$, have α in the feminine; as,

Singular.			Singular.		
N.	ῥάδι-ος,	-α, -ον,	N.	φανερ-ός,	-ά, -όν,
G.	ῥάδι-ου,	-ας, -ου,	G.	φανερ-ου,	-ᾶς, -ᾶς,
D.	ῥάδι-φ,	-φ, -φ,	D.	φανερ-φ,	-ᾶ, -ᾶ,
A.	ῥάδι-ον,	-αν, -ον,	A.	φανερ-όν,	-ᾶν, -όν,
V.	ῥάδι-ε,	-α, -ον.	V.	φανερ-ι,	-ά, -όν.

The Dual and Plural like *καλός*.

Exc. The terminations -ος, and sometimes -ας, especially in adjectives denoting matter and colour, retain η ; as, *ὀγδοός*, the eighth, *ὀγδοή*; *ὀλός*, pernicious, *ὀλή*; *χρυσός*, golden; *χρυσή*; *ποινικός*, purple, *ποινική*. Except where ρ stands before the vowel; as, *ἀσπρός*, frequent, *ἀσπρά*; *ἀργύρεος*, silver, *ἀργύρεα*.

3. The Attics often decline adjectives in -ος, especially derivatives and compounds, by the common gender, without the feminine termination; thus,

Singular.			Masc. and Fem.		Neut.
N.	ὁ	ῆ	ἀθάνατος,	τὸ,	ἀθάνατον.
G.	τοῦ,	τῆς,	ἀθανάτου,		
D.	τῷ,	τῇ,	ἀθανάτῳ,		
A.	τόν,	τήν,	ἀθάνατον,		
V.	ῶ		ἀθάνατε,	ῶ,	ἀθάνατον.
Dual.					
N. A. V.	τὼ,	τά,	τὼ,	ἀθανάτω.	
G. D.	τοῖν,	ταῖν,	τοῖν,	ἀθανάτοιιν.	
Plural.					
N. V.	οἱ,	αἱ,	ἀθάνατοι,	τά,	ἀθάνατα.
G.	τῶν,	τῶν,	ἀθανάτων,		
D.	τοῖς,	ταῖς,	ἀθανάτοις,		
A.	τούς,	τάς,	ἀθανάτους,	τά,	ἀθάνατα.

Or thus,

Singular.			Dual.			Plural.		
N.	ἀθανάτ-ος	-ος -ον	N. A. V.			N.	ἀθανάτ-οι	-οι -α,
G.	ἀθανάτ-ου	-ου -ου		ἀθανάτ-ω	-ω -ω	G.	ἀθανάτ-ων	-ων -ων,
D.	ἀθανάτ-φ	-φ -φ	G. D.			D.	ἀθανάτ-οις	-οις -οις,
A.	ἀθανάτ-ον	-ον -ον		ἀθανάτ-οιν	-οιν -οιν	A.	ἀθανάτ-ους	-ους -α,
V.	ἀθανάτ-ε	-ε -αν				V.	ἀθανάτ-οι	-οι -α.

In the same manner decline

ὁ, ἡ πᾶμφιλος,	τὸ πᾶμφιλον,	from πᾶν and φίλος.
ὁ, ἡ ἄδικος,	τὸ ἄδικον,	from δίκη.
ὁ, ἡ οὐρανιός,	το οὐρανιόν,	from οὐρανός.
ὁ, ἡ ὁμορός,	τὸ ὁμορον,	from ὁμος and ὄρος.

Note. Though this form of declension is most used by the Attic writers, it is not confined to them. Instances of it occur in Homer.

§ 46. ADJECTIVES OF THE FIRST AND THIRD DECLENSIONS.

The masculine and neuter of all adjectives not ending in -ος, are of the third declension.

The regular terminations of these are,

M.	F.	N.
1. ας,	αινα,	αν.
2. εις,	εσσα,	εν.
3. υς,	εια,	υ; thus,

1. *Example of an Adjective in -ας, -αινα, -αν.* *μέλας, black.*

Singular.

N. μέλ-ας,	μέλ-αινα,	μέλ-αν,
G. μέλ-ανος,	μελ-αίνης,	μέλ-ανος,
D. μέλ-ανι,	μελ-αίνῃ,	μέλ-ανι;
A. μέλ-ανα,	μέλ-αίναν,	μέλ-αν,
V. μέλ-αν,	μέλ-αίνα,	μέλ-αν.

Dual.

N. A. V. μέλ-ανε,	μελ-αίνα,	μέλ-ανε,
G. D. μελ-άνοιν,	μελ-αίναιν,	μελ-άνοιν.

Plural.

N. V. μέλ-ανες,	μέλ-αίναί,	μέλ-ανα,
G. μελ-άνων,	μελ-αίνων,	μελ-άνων,
D. μέλ-ασι,	μελ-αίναίς,	μέλ-ασι, § 6. 16.
A. μέλ-ανας,	μελ-αίνας,	μέλ-αγα.

2. *Example of an Adjective in -εις, -εσσα, -εν.*

χαρίεις, comely.

Singular.

- N. *χαρί-εις, χαρί-εσσα, χαρί-εν,*
 G. *χαρί-εντος, χαρί-εσσης, χαρί-εντος, § 23. 2.*
 D. *χαρί-εντι, χαρί-εσση, χαρί-εντι,*
 A. *χαρί-εντα, χαρί-εσσαν, χαρί-εν,*
 V. *χαρί-εν, χαρί-εσσα, χαρί-εν.*

Dual.

- N. A. V. *χαρί-εντε, χαρί-εσσα, χαρί-εντε,*
 G. D. *χαρί-έντοις, χαρί-εσσαις, χαρί-έντοις.*

Plural.

- N. V. *χαρί-εντες, χαρί-εσσαι, χαρί-εντα,*
 G. *χαρί-έντων, χαρί-εσσών, χαρί-έντων,*
 D. *χαρί-εσσι, χαρί-εσσαις, χαρί-εσσι, § 6. 18.*
 A. *χαρί-εντας, χαρί-εσσας, χαρί-εντα.*

Obs. According to Buttmann adjectives in -εις (but not participles) have -εσι and not -εισι in the dative plural. Prof. Anthon adopts the same termination. When so used it must be regarded as an exception to the general rule.

3. *Example of an Adjective in -υς, -εια, -υ.*

ἡδύς, sweet.

Singular.

- | | | |
|------------------------------|-----------------|---------------------------|
| N. <i>ἡδ-ύς,</i> | <i>ἡδ-εῖα,</i> | <i>ἡδ-ύ,</i> |
| G. <i>ἡδ-έος,</i> | <i>ἡδ-εῖας,</i> | <i>ἡδ-έος,</i> |
| D. <i>ἡδ-εῖ, contr. -εῖ,</i> | <i>ἡδ-εῖα,</i> | <i>ἡδ-εῖ, contr. -εῖ,</i> |
| A. <i>ἡδ-ύν, or -έα,*</i> | <i>ἡδ-εῖαν,</i> | <i>ἡδ-ύ,</i> |
| V. <i>ἡδ-ύ,</i> | <i>ἡδ-εῖα,</i> | <i>ἡδ-ύ.</i> |

Dual.

- | | | |
|------------------------|------------------|-----------------|
| N. A. V. <i>ἡδ-έα,</i> | <i>ἡδ-εῖα,</i> | <i>ἡδ-έα,</i> |
| G. D. <i>ἡδ-έοις.</i> | <i>ἡδ-εῖαις,</i> | <i>ἡδ-έοις.</i> |

Plural.

- | | | |
|----------------------------------|------------------|---------------------------|
| N. V. <i>ἡδ-έες, contr. εῖς,</i> | <i>ἡδ-εῖαι,</i> | <i>ἡδ-έα, not contr.†</i> |
| G. <i>ἡδ-έων,</i> | <i>ἡδ-εῖων,</i> | <i>ἡδ-έων,</i> |
| D. <i>ἡδ-έσι,</i> | <i>ἡδ-εῖαις,</i> | <i>ἡδ-έσι,</i> |
| A. <i>ἡδ-έας, contr. εῖς,</i> | <i>ἡδ-εῖας,</i> | <i>ἡδ-έα, not contr.</i> |

* Sec § 24. R. 2.

† See § 40 R. 3 Exc.

After the same manner decline,

1.			3.		
τάλ-ας,	-αινα,	-αν.	γλυκ-ὺς,	-εῖα,	-ὺ.
			ῥιμσ-υς,	-εῖα,	-υ.
2.			βαρ-ὺς,	-εῖα,	-ὺ.
μελιτό-εις,	-εσσα,	-εν.	βαθ-ὺς,	-εῖα,	-ὺ.
τιμή-εις,	-εσσα,	-εν.	ὀξ-ὺς,	-εῖα,	-ὺ.

§ 47. DECLENSION OF PARTICIPLES.

Participles are declined like adjectives of three terminations : those of the middle and passive in -ος, are inflected throughout like καλός, § 45. 1. Of others, the feminine always follows the terminations of the first declension, and the masculine and neuter, those of the third, the genitive being always formed as directed, § 23. *Obs.* 1. The terminations of these are as follows :

M.	F.	N.	M.	F.	N.
1. -ων,	-ουσα,	-ον.	Gen. -οντος,	-ούσης,	-οντος, &c.
2. -ας,	-ασα,	-αν.	-αντος,	-άσης,	-αντος, &c.
3. -ὺς,	-υῖα,	-ὺς.	-ότος,	-υῖας,	-ότος, &c.
4. -εις,	-εῖσα,	-έν.	-έντος,	-εῖσης,	-έντος, &c.
5. -οὺς,	-οῦσα,	-όν.	-όντος,	-ούσης,	-όντος, &c.
6. -ὺς,	-ῦσα,	-ύν.	-ύντος,	-ύσης,	-ύντος, &c.

Of these the 1st and 3d are declined as examples ; thus,

1. τύπων, *having struck.* (2 Aor. Act.)

Singular.

N. V.	τύπ-ων	τυπ-οῦσα	τύπ-ον,
G.	τύπ-οντος	τυπ-ούσης	τύπ-οντος,
D.	τύπ-οντι	τυπ-ούση	τύπ-οντι,
A.	τύπ-οντα	τυπ-οῦσαν	τύπ-ον.

Dual.

N. A. V.	τύπ-οντε	τυπ-ούσα	τύπ-οντε,
G. D.	τυπ-όντοι	τυπ-ούσαι	τυπ-όντοι.

Plural.

N. V.	τύπ-οντες	τύπ-ουσαι	τύπ-οντα,
G.	τυπ-όντων	τρπ-ουσῶν	τυπ-όντων,
D.	τύπ-οσι	τυπ-ούσας	τύπ-ουσι, § 6. 18.
A.	τύπ-οντας	τρπ-ούσας	τρπ-οντα.

In this manner are declined all participles which have *ν* before -τος in the genitive.

3. **τετυφ-ως**, *having struck* (Perf. Act.)

Singular.

N. V.	τετυφ-ως,	-υῖα,	-ός,
G.	τετυφ-ότιος,	-υῖας,	-ότιος,
D.	τετυφ-ότι,	-ιτι,	-ότι,
A.	τετυφ-ότια,	-υῖαν,	-ός.

Dual.

N. A. V.	τετυφ-ότιε,	-υῖα,	-ότιε,
G. D.	τετυφ-ότιον,	-υῖαιν,	-ότιον.

Plural.

N. V.	τετυφ-ότες,	-υῖαι,	-ότια,
G.	τετυφ-ότων,	-υῖων,	-ότων,
D.	τετυφ-όσι,	-υῖαις,	-όσι, § 6. 8.
A.	τετυφ-ότιας,	-υῖας,	-ότια.

The participle in *-ως*, after a Syncope, (§ 101. 7.) has
Nom. and Voc. *-ως*, *-ῶσα*, *-ῶς*. G. *-ῶτος*, *-ῶσης*, *-ῶτος*, &c.

§ 48. ADJECTIVES OF TWO TERMINATIONS.

Many adjectives of the third declension have but one form for the masculine and feminine, and are therefore said to be declined according to the *common gender*. They are declined throughout like nouns of the third declension, of the same termination. The regular terminations of these are *ων*, *ην*, *ης*, *ες*, *υς*, and *ους*, (viz. compounds of *ποῦς*;) and they form the neuter according to the following

RULES.

1. Adjectives of the common gender in *-ων*, *-ην*, *-ης*, form the neuter by changing the long vowel into its own short one; thus,

N. ὁ, ἡ.	σώφρων,	τὸ σώφρον,	prudent,	G. σώφρον-ος.
N. ὁ, ἡ.	ἄφρων,	τὸ ἀφρον,	male,	G. ἀφρον-ος.
N. ὁ, ἡ.	ἀληθής,	τὸ ἀληθές,	true,	G. ἀληθές-ος.

So also some in *-ωρ*; as,

N. ὁ, ἡ.	μεγαλήτωρ,	τὸ μέγαλητορ,	G. μεγαλήτορ-ος.
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Note. But *τέρην*, *tender*, usually has the feminine *τέρινα*, neuter *τέρεν*.

2. Adjectives of the common gender in *ις* and *υς*, form the neuter by rejecting *ς*; as,

N. ὁ, ἡ, εὐχαρις, τὸ εὐχαρι, G. εὐχάρι-τος.

N. ὁ, ἡ, ἄδακρυς, τὸ ἄδακρυ, G. ἀδάκρι-ος.

3. Compounds of *ποῦς*, a foot; have the neuter in *-ουν*; as,

N. ὁ, ἡ, διπους, τὸ διπουν, G. διπεδ-ος, § 23. 1

Note. It is probable this word was originally *πόος*; whence ὁ, ἡ, διπο, τὸ διποον, contracted διπους, διπουν; and that the declension was afterward changed from the 2d to the 3d, as was done also in γέλως, and ἔρως, from the ancient γέλαος, and ἔραος.

Examples of Adjectives of the common gender.*

1. ὁ, ἡ, σώφρων, *prudent*.

Singular.

N. σώφρ-ων, -ων, -ον,
G. σώφρ-ονος, -ονος, -ονος,
D. σώφρ-ονι, -ονι, -ονι,
A. σώφρ-ονα, -ονα, -ον,
V. σώφρ-ον, -ον, -ον.

Dual.

N. A. V.

σώφρ-ονε, -ονε, -ονε,

G. D.

σώφρ-όνοι, -όνοι, -όνοι.

Plural.

N. σώφρ-ονες, -ονες, -ονα,
G. σώφρ-όνων, -όνων, -όνων,
D. σώφρ-οσι, -οσι, -οσι,
A. σώφρ-ονας, -ονας, -ονα,
V. σώφρ-ονες, -ονες, -ονα.

2. ὁ, ἡ, ἀληθής, *true*.

Singular.

N. ἀληθ-ής, -ής, -έι,
G. ἀληθ-έος, -έος, -έος,
D. ἀληθ-εῖ, -εῖ, -εῖ,
A. ἀληθ-έα, -έα, -ές,
V. ἀληθ-ές, -ές, -ές.

Dual.

N. A. V.

ἀληθ-έε, -έε, -έε,

G. D.

ἀληθ-έοι, -έοι, -έοι.

Plural.

N. ἀληθ-έες, -έες, -έα,
G. ἀληθ-έων, -έων, -έων,
D. ἀληθ-έσι, -έσι, -έσι,
A. ἀληθ-έας, -έας, -έα,
V. ἀληθ-έες, -έες, -έα.

* These adjectives may be declined by means of the article ὁ, as ἀθάνα-τος, § 45. 3. Thus, N. ὁ, ἡ, σώφρων, τὸ σώφρον, G. τοῦ, τῆς, τοῦ, τῆς, σώφρονος, L. οἱ, αἱ, τῶν, τῶν, σώφρονι, &c.

3. ὁ, ἡ, εὐχαρις, *acceptable*.

Singular.

N. εὐχαρ-ις,	-ις,	-ις,
G. εὐχάρ-ιτος,	-ιτος,	-ιτος,
D. εὐχάρ-ιτι,	-ιτι,	-ιτι,
A. εὐχάρ-ιτα,	-ιτα,	-ις,
	-ιν,	-ιν,
V. εὐχαρ-ι,	-ις,	-ις.

Dual.

N. A. V.

εὐχάρ-ιτε,	-ιτε,	-ιτε,
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G. D.

εὐχαρ-ιτοιν,	-ιτοιν,	-ιτοιν.
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Plural.

N. εὐχάρ-ιτες,	-ιτες,	-ιτα,
G. εὐχαρ-ιτων,	-ιτων,	-ιτων,
D. εὐχάρ-ισι,	-ισι,	-ισι,
A. εὐχάρ-ιας,	-ιας,	-ιας,
V. εὐχάρ-ιτες,	-ιτες,	-ιτα.

4. ὁ, ἡ, ἄδακρυς, *tearless*

Singular.

N. ἄδακρ-υς,	-υς,	-υς,
G. ἄδάκρ-υος,	-υος,	-υος,
D. ἄδάκρ-υϊ,	-υϊ,	-υϊ,
A. ἄδακρ-υν,	-υν,	-υς,
V. ἄδακρ-υ,	-υς,	-υς.

Dual.

N. A. V.

ἄδάκρ-υε,	-υε,	-υε,
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G. D.

ἄδακρ-ύοιν,	-ύοιν,	-ύοιν.
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Plural.

N. ἄδάκρ-υες,	-υες,	-υα,
G. ἄδακρ-ύων,	-ύων,	-ύων,
D. ἄδάκρ-υσι,	-υσι,	-υσι,
A. ἄδάκρ-υας,	-υας,	-υας,
V. ἄδάκρ-υες,	-υες,	-υα.

§ 49. OF IRREGULAR ADJECTIVES.

Every adjective not ending in some of the regular terminations already mentioned, is *irregular*. It always wants the neuter gender, and is declined like a noun of the 3d declension; thus,

N. ὁ, ἡ, ἄρπαξ,
G. τοῦ, τῆς, ἄρπαγος, &c.

Obs. 1 The poets sometimes use the genitive and dative of such adjectives in the neuter. Sometimes the neuter is supplied by a derivative form in -ον; thus, ἀρπακτικόν is used as the neuter of ἄρπαξ; βλακτικόν, as the neuter of βλάξ, &c.

Exc. 1. ἐκόν and ἀέκων, (by syncope ἄκων) are declined with three genders like participles; thus,

N. ἐκ-όν,	ἐκ-ούσα,	ἐκ-όν,
G. ἐκ-όντος,	ἐκ-ούσης,	ἐκ-όντος, &c.

The adjective πᾶς, *all*, is also declined like the participle in ας; thus,

N. V. *πᾶς, πᾶσα, πᾶν,*
G. *παντός, πάσης, παντός, &c.*

Exc. 2. *μέγας, great*, and *πολὺς, many*, are irregular in the nominative and accusative singular. The other cases are regularly formed from the ancient nominatives *μεγάλος* and *πολὺς*, of the 2d declension; thus,

Singular.			Singular.		
M.	F.	N.	M.	F.	N.
N. <i>μέγας, μεγάλη, μέγα,</i>			<i>πολὺς, πολλή, πολὺ,</i>		
G. <i>μεγάλου, μεγάλης, μεγάλου,</i>			<i>πολλοῦ, πολλῆς, πολλοῦ,</i>		
D. <i>μεγάλῳ, μεγάλῃ, μεγάλῳ,</i>			<i>πολλῷ, πολλῇ, πολλῷ,</i>		
A. <i>μέγαν, μεγάλην, μέγα.</i>			<i>πολὺν, πολλήν, πολὺ.</i>		

Dual.

Dual.

N. A. V. *μεγάλῳ, μεγάλα, μεγάλῳ.* | *πολλῷ, πολλά, πολλῷ, &c.*
through the dual and plural, like *καλός*.

Note. Homer and other poets inflect *πολὺς* regularly, Gen. *πολῖος*, Dat. *πολίῳ*, &c. It was afterwards changed, in those cases in which it would not be distinguished from the same cases of *πόλις*, a city.

Obs. 2 Some substantives in *-ας* and *-ης*, inflected in the first declension, are called by Grammarians, adjectives; as, *ὕβριστής, an insolent man*; *τραυματίας, a wounded man*; but they are really independent of any other substantives in construction. The same observation may be applied to several other words, called adjectives of one termination.

§ 50. ADJECTIVES TO BE DECLINED.

<i>πικρός, -ή, -όν, bad.</i>	<i>φοβερός, -ά, -όν, formidable.</i>
<i>τάλας, -αινα, -αν, miserable.</i>	<i>ἀγαθός, -ή, -όν, good.</i>
<i>βαρὺς, -εῖα, -ὺ, heavy.</i>	<i>ὁ, ἡ, μακρόχειρ, long-handed</i>
<i>ὁ, ἡ, τέρεν, τὸ τέρεν, tender.</i>	<i>ὁ, ἡ, καλλίων, -ον, more beautiful.</i>
<i>ὁ, ἡ, εὐσεβής, -ές, pious.</i>	<i>ταχὺς, -εῖα, -ὺ, swift.</i>
<i>ὁ, ἡ, βελτίων, -ον, better.</i>	<i>ἡχίς, -εις, -εσσα, -εν, sonorous.</i>
<i>τιμή-εις, -εσσα, -εν, honoured.</i>	<i>φίλος, -η, -ον, friendly.</i>
<i>ὁ, ἡ, ἀδίκος, -ον, unjust.</i>	<i>ὁ, ἡ, μνημων, -ον, mindful.</i>
<i>ἄξιος, -α, -ον, worthy.</i>	<i>ὁ, ἡ, ἀδμής, -ές, unconquered</i>
<i>ὁ, ἡ, φιλόπατρις, -ι, patriotic.</i>	<i>ὁ, ἡ, φύγας, an exile.</i>
<i>ὁ, ἡ, πολύπους, -ουν, many-footed</i>	<i>γλυκὺς, -εῖα, -ὺ, sweet.</i>
<i>ὁ, ἡ, μάκαρ, happy.</i>	<i>ῥάδιος, -α, -ον, easy.</i>
<i>βαθὺς, -εῖα, -ὺ, deep.</i>	<i>ὁ, ἡ, σόφρων, -ον, wise.</i>
<i>ὁ, ἡ, μέζων, -ον, greater.</i>	

§ 51. COMPARISON OF ADJECTIVES.

Adjectives have three degrees of comparison, the *Positive*, *Comparative*, and *Superlative*.

The *Positive* expresses a quality *simply*; the *Comparative* asserts it in a *higher* or *lower degree* in one object than in another; and the *Superlative*, in the highest or lowest degree compared with several; thus, gold is *heavier* than silver; it is the *most precious* of metals. Hence those adjectives only can be compared whose signification admits the distinction of more and less.

§ 52. GENERAL RULE.

The comparative degree is formed by adding *-τερος* to the positive, and the *superlative* by adding *-τατος*; thus,

Positive.	Comparative.	Superlative.
μάκαρ,	μακίω-τερος,	μακάρι-τατος.
εὖνους,	εὐνούς-τερος,	εὐνούς-τατος.
κακόνους,	κακονούσ-τερος,	κακονούσ-τατος.
ἀπλόος-ἀπλούς,	ἀπλούσ-τερος,	ἀπλούσ-τατος.

SPECIAL RULES.

1. *-εις* rejects *ι*; as,

χαρίεις,	χαρίεις-τερος,	χαρίεις-τατος.
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2. *-ος* rejects *ς*; and also, after a short syllable, changes *ο* into *ω*; thus,

δρῦθος,	δρῦθό-τερος,	δρῦθό-τατος.
δικαιος,	δικαίω-τερος,	δικαίω-τατος.
πονηρός,	πονηρό-τερος,	πονηρό-τατος.
θαυμασιός,	θαυμασιό-τερος,	θαυμασιό-τατος.
δηλός,	δηλό-τερος,	δηλό-τατος.

-ος after a short syllable.

σοφός,	σοφώ-τερος,	σοφώ-τατος.
κενός,	κενώ-τερος,	κενώ-τατος.
φοβερός,	φοβερώ-τερος,	φοβερώ-τατος.
φανερός,	φανερώ-τερος,	φανερώ-τατος.
χλιπερός,	χλιπερώ-τερος,	χλιπερώ-τατος.

Obs. The change of *ο* into *ω*, is made to prevent the concurrence of four short syllables. Hence *ο*, after a doubtful

vowel considered long, remains unchanged ; but if considered short, the *ο* is changed into *ω* ; thus, *ἐντιμος*, has *ἐντιμότερος* ; and *ἰσχυρός* has *ἰσχυρότερος* ; because *ι* and *υ* are considered long ; but *ἄγριος* has *ἄγριώτερος* ; and *ἱκανός*, *ἱκανώτερος*, &c., because the *ι* and *α* are considered short.

3. -ας, -ης, and -υς, add to the neuter gender ; as,

μέλας,	μέλαινα,	μέλαν ;	μελάν-τερος, &c.
εὐσεβής,	εὐσεβής,	εὐσεβής ;	εὐσεβέσ-τερος, &c.
εὐρύς,	εὐρεῖα,	εὐρύ ;	εὐρύ-τερος, &c.

4. -ων and -ην add to the nominative plural masculine ; as,

ἄφρων,	N. P. ἄφρονες,	ἀφρονέσ-τερος, &c.
τέρην,	“ τέρηνες,	τερηνέσ-τερος, &c.

Exc. But *πέπων* makes *πεπαίτερος*, &c. and *πίων*,—*πιώτερος*, *πιώτατος*.

§ 53. COMPARISON BY -ίων AND -ιστος.

1. Some adjectives in -ος, derived from substantives, are compared by -ίων and -ιστος. In these the comparison is made, not from the adjective, but from the substantive from which it is derived ; thus,

καλός, beautiful,	from κάλλος, beauty,	καλλίων, κάλλιστος.
ἐχθρός, inimical,	ἐχθός, enmity,	ἐχθίων, ἐχθιστος.
οἰκτός, compassionate,	οἶκτος, compassion,	οἰκτίων, οἰκτιστος.
αἰσχρός, base,	αἶσχος, baseness,	αἰσχίων, αἰσχιστος.
μακρός, long,	μήκος, length,	μηκίων, μήκιστος.

2. Some in -υς are compared both ways ; as,

βαθύς, deep,	βαθύτερος,	βαθύτατος.
and	βαθίων,	βάθιστος.

In like manner compare *βραδύς*, slow ; *ταχύς*, swift ; *παχύς*, thick ; *γλυκύς*, sweet ; *ὠκύς*, quick ; &c.

3. *ράδιος*, easy, has *ραῖων*, *ραῖστος* ; or, with *ι* subscribed, *ράων*, *ράιστος*.

Note. Some of these, and of others compared in this way, are occasionally found compared by -τερος and -τατος.

§ 54. IRREGULAR COMPARISON.

The following adjectives are irregular in their comparison ; viz.

ἀγαθός, good,	ἀμεινων,	ἀγαθώτατος, from ἀμεινός. pleasant.
	ἀριων,	ἄριστος, from ἄρης, Mars.
	βελτιων,	βέλτιστος, from βούλομαι, I wish.
	κρείσσων,	κράτιστος, from κρείττος. brave.
	λῶτων,	λῶσις, from λῶ, for θέλω, I wish.
	φέρτερος,	{ φέριςτος, } from φέρω, I bear.
		{ φέριςτος, }
		{ φέριςτος, }
κακός, bad,	κακίων,	κάκιστος.
	χείρων,	χείριστος.
μέγας, great,	μεζίων,	μέγιστος.
πολύς, many,	πλείων,	πλείστος.
ἐλαχὺς, small,	ἐλάσσων,	ἐλάχιστος.
μικρός, little,	ἥσσων, or μείων, or μικρότερος ;	μικρότατος.

§ 55. DEFECTIVE COMPARISON.

Some adjectives in the comparative and superlative degree, have no positive, but are formed from

1. NOUNS ; as,

βασιλεὺς, a king ;	βασιλεύτερος,	βασιλεύτατος.
κέρδος, gain ;	κερδίων,	κερδιστος.
θεός, God ;	θεώτερος,	
κλέπις, a thief ;		κλεπίσσις.
κῦδος, glory ;	κυδίων,	κύδιστος.
κύων, a dog ;	κύντερος,	
πλήκτης, a striker ;		πληκτίσσις.
πότης, a drinker ;		ποίσις.
ῥίγος, cold, rigor ;	ῥιγίων,	ῥίγιστος.
ῥάψ, a thief ;		ῥαψίστος.

2. PRONOUN ; as,

εὐτός, self ;	αὐτότατος.
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3. PARTICIPLE ; as,

ἐρῶμενος, strong ;	ἐρῶμενέστερος,	ἐρῶμενέστατος.
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4. ADVERBS ; as,

ἄνω,	up ;	ἀνώ-τερος,	-τατος.
ἄφαρ,	immediately ;	ἀφάρ-τερος,	
ἐγγύς,	near ;	{ ἐγγύ-τερος,	{ -τατος
		{ ἐγγύ-ων,	{ -ιστος.
ἔξω,	out ;	ἐξώ-τερος,	-τατος.
κάτω,	down ;	κατώ-τερος,	-τατος.
ἐσω,	in ;	ἐσώ-τερος,	-τατος.
ὀπίσω,	back ;	ὀπισώ-τερος,	-τατος.
πέραν,	beyond ;	περαλ-τερος,	-τατος.
πόρρω,	far ;	πορρώ-τερος,	-τατος.
πρωτ,	early ;	πρωαλ-τερος,	-τατος.
ὑψι,	highly ;		ὑψιστος.

5. PREPOSITIONS ; as,

πρὸ,	before ;	πρό-τερος, πρό-τατος, whence	πρῶτος.
ὕπέρ,	over ;	υπέρ-τερος, υπέρ-τατος, whence	ὑπάτος.

Some comparatives and superlatives are again compared ; as,

λῶτων, better,	λῶττερος.
μείων, less,	μειότερος.
ῥάων, easier,	τὸ ῥαότερον.
καλλίων, more beautiful,	τὸ καλλιώτερον.
χερείων, } worse,	{ τὸ χεριοότερον.
χείρων, } and χειρότερον.	
χείριστος. worst,	ἡ χειριστοτέρη.
κύδιστος, most glorious,	κυδίστατος.
ἐλάχιστος, least,	ἐλαχιστότερος.
πρῶτος, first,	πρωτίστος.

Some words ending in *ης*, of the first declension, are compared ; thus, (see § 49. Obs. 2.)

ὕβριστής, an insolent man,	ὕβριστό-τερος,	-τατος.
πλεονέκτης, an avaricious man.		πλεονεκτίστατος.

§ 56. DIALECTS OF COMPARISON.

1. The Attics compare many adjectives in *-ος*, *-ης*. and *Ξ*, by *-ιστερος* *-ιστατος*, *-αιτερος* *-αιτατος*, and *-εστερος* *-εστατος* ; as,

λάλος, loquacious,	λαλίσ-τερος,	-τατος.
φίλος, friendly,	φιλι-τερος,	-τατος.
by Syncope,	φιλ-τερος,	-τατος and φίλιστος.
σπουδαίος, diligent,	σπουδαίεσ-τερος,	-τατος.

ἀφθονος, <i>not emptying</i> ,	ἀφθονέσ-τερος,	-τατος.
παλαιός, <i>old</i> ,	παλαι-τερος,	-τατος.
γεραιός, <i>an old man</i> ,	γεραι-τερος,	-τατος.
ἀρπαξ, <i>ravenous</i> ,	ἀρπαγίσ-τερος,	-τατος.
πλεονέκτης, <i>avaricious</i> ,	πλεονεκτισ-τερος,	-τατος.
ψεύδης, <i>false</i> ,	ψευδίσ-τερος,	-τατος.

2. Dialects of particular comparatives and superlatives, are, for *πρέσσω*, I. and D. *πρέσσω*, *better*; *χέλω*, P. *χελίων*, I. dat. *χέρηι*, acc. *χέρηα*, nom. plur. *χέρηες*;—*μέζω*, I. *μέζων*, D. *μίσσω*, *greater*; with others which may be learned by practice in reading.

§ 57. NUMERALS.

Numbers are of two classes, the *Cardinal* and the *Ordinal*. The *Cardinal* answer to the question, how many? as, *one, two, &c.* The *Ordinal* answer to the question, which of the number? as, *first, second, third, &c.*

Distributives have no separate form in Greek. The meaning of these is expressed by the cardinal numbers, sometimes compounded with *ὅν*; as, *ὅνδυο*, *ὅντρεις* &c.; *ῥίνοι*, *ῥόνοι*; and sometimes preceded by *κατά*, *ἀνά*, &c.

I. THE CARDINAL NUMBERS.

1. *ἓξ*, *one*, has the singular number only, and is thus declined;

N. <i>ἓξ</i> ,	<i>μία</i> ,	<i>ἓν</i> ,
G. <i>ἑνός</i> ,	<i>μιάς</i> ,	<i>ἐνός</i> ,
D. <i>ἐνί</i> ,	<i>μιά</i> ,	<i>ἐνί</i> ,
A. <i>ἓνα</i> ,	<i>μίαν</i> ,	<i>ἓν</i> .

In like manner the two compounds,

οὐδ-ἓξ, *οὐδε-μία*, *οὐδ-ἓν*, plur. *οὐδ-ἑνες*, *-εμιαί*, *-ένα*.
μῆδ-ἓξ, *μῆδε-μία*, *μῆδ-ἓν*, „ *μῆδ-ἑνες*, *-εμιαί*, *-ένα*.

Obs 1. From *ἓξ*, *one*, is formed the adjective *ἕτερος*, *either, one, other*; and from *οὐδῃς*, *μῆδῃς*, are formed *οὐδέτερος*, *μῆδέτερος*, *neither*.

Obs 2. *ἓξ* is sometimes used for the ordinal *πρῶτος*, as *Matth. 28. 1. Mark 16. 2.* This is usually considered a He-

braism, but it is sometimes used by the Greeks also ; Herod. iv. 161, Thucyd. iv. 115. Also in Latin, Cic. Sen. 5. "Uno et octogessimo Anno."

2. Δύω, *two*, has properly the dual only ; thus,

N. A. δύο, }
G. D. δυοῖν and δυεῖν, } for all genders.

Obs. 3. The plural forms, G. δυῶν, D. δυσι, are sometimes used ; δύο, *two*, is indeclinable ; ἀμφω, *both*, is declined like δύο.

3. Τρεῖς, *three*, and τέσσαρες, *four*, are thus declined,

PLUR. τρεῖς, *three*.

N. A. τρεῖς,	τρεῖς,	τρία,
G. τριῶν,	τριῶν,	τριῶν,
D. τρισί,	τρισί,	τρισί.

PLUR. τέσσαρες, *four*.

N. τέσσαρες,	τέσσαρες,	τέσσαρα,
G. τεσσάρων,	τεσσάρων,	τεσσάρων,
D. τέσσαρσι,	τέσσαρσι,	τέσσαρσι,
A. τέσσαρας,	τέσσαρας,	τέσσαρα.

4. The Cardinal numbers from πέντε, *five*, to ἑκατὸν, *a hundred*, are indeclinable.

5. After ἑκατὸν the larger numbers are regular plural adjectives of the first and second declension ; as,

M.	F.	N.	
διακόσιοι,	διακόσιαι,	διακόσια,	<i>two hundred.</i>
τριακόσιοι,	τριακόσιαι,	τριακόσια,	<i>three hundred.</i>
χίλιοι,	χίλιαί,	χίλια,	<i>a thousand.</i>
δισχίλιοι,	δισχίλιαί,	δισχίλια,	<i>two thousand.</i>
μύριοι,	μύριαί,	μύρια,	<i>ten thousand.</i>
δισμύριοι,	δισμύριαί,	δισμύρια,	<i>twenty thousand.</i>

Obs. 4. In the composition of numbers, either the smaller precedes, and the two are joined by καί ; or the greater precedes, in which case the καί is generally omitted ; thus, πέντε καὶ εἴκοσι, or εἴκοσι πέντε, *twenty-five* ; πέμπτως καὶ εἰκοστός, or εἰκοστός πέμπτως, *twenty-fifth*. When three numbers are reckoned together, the greatest comes first, and so on in suc-

cession, with the conjunction *καί*; as, *ῥῆς ἑκατὸν καὶ εἴκοσι καὶ ἑπτὰ*, a hundred and twenty-seven ships.

Obs. 5. Instead of the numbers compounded with *eight* or *nine*, more frequent use is made of the circumlocution *ἐνός* (or *μιάς*) *δέοντος*, &c. thus *ῥῆς μιάς δέονσαι εἴκοσι*, twenty ships wanting one, i. e. nineteen ships; *ἑτεῶν δύο δέοντα εἴκοσι*, twenty years wanting two, i. e. eighteen years.

§ 56. II. ORDINAL NUMBERS.

The Ordinal numbers are formed from the Cardinal. All under 20, except *second*, *seventh*, and *eighth*, end in *-τος*; from 20 upwards all end in *-οστός*, and, in their inflection, are regular adjectives of the first and second declension; thus,

<i>πρῶτος</i> ,	<i>πρώτη</i> ,	<i>πρῶτον</i> ,	<i>first.</i>
<i>(πρότερος</i> ,	<i>πρότερα</i> ,	<i>πρότερον</i> ,	<i>first of the two.)</i>
<i>δεύτερος</i> ,	<i>δεύτερα</i> ,	<i>δεύτερον</i> ,	<i>second.</i>
<i>τρίτος</i> ,	<i>τρίτη</i> ,	<i>τρίτον</i> ,	<i>&c. third.</i>

Obs. 1. In order to express half, or fractional numbers in money, measures, and weights, the Greeks used words compounded of *ἡμι*, half, and the name of the weight, &c. (*μνᾶ*, *δβολός*, *τάλαντον*,) having the adjective termination *ον*, *ων*, *αῖον*, appended to it, and placed before the Ordinal number, of which the half is taken; as, *τρίτον ἡμιτάλαντον*, $2\frac{1}{2}$ talents; i. e. the first a talent, the second a talent, the third a half talent, and so of others. In like manner the Latin *Sestertius*, $2\frac{1}{2}$ *Asses* by Syncope from *Semistertius*; the first an *As*, the second an *As*, the third a half *As*, (*tertius semis*).

From this must be distinguished the use of the same compound word in the plural, preceded by the Cardinal number; thus, *τρία ἡμιτάλαντα*, not $2\frac{1}{2}$ talents, but 3 half talents, or one and a half.

Obs. 2. From the Ordinal numbers are formed numerals in *-αῖος*, expressing "on what day;" as, *δευτεραῖος*, on the second day; *τριταῖος*, on the third day, &c.

§ 59. OF THE GREEK NOTATION OF NUMBERS.

The Greeks used the letters of the alphabet, to denote numbers, in three different ways.

1. To express a small series of numbers, each letter was reckoned according to its order in the alphabet ; as, *A*, 1, *B*, 2, *E*, 5, *Ω*, 24. In this manner the books of Homer's *Iliad* and *Odyssey* are distinguished. The technical syllable *HNT*, will assist the memory in using this kind of notation ; for if the alphabet be divided into four equal parts, *H* will be the first letter of the second part, that is 7 ; *N*, of the third, or 13 ; and *T* of the fourth, or 19.

2. The capital letters were used, in denoting larger series of numbers, thus ; *I*, 1, *II* for *πέντε*, 5, *Δ* for *δέκα*, 10, *H* for *ἑκατὸν*, 100, *X* for *χίλιοι*, 1000, and *M* for *μύριοι*, 10,000. A large *H* round any of these characters, except *I*, denoted five times as much as that character represented ; as, , 50.

3. To express the 9 units, the 9 tens, and the 9 hundreds, the Greeks divided the alphabet into three parts ; but, as there are only 24 letters, they used *ς*, called *ἐπίσημον*, for 6 ; *ζ*, or *Ϛ*, called *κόπια*, for 90 ; and *Ϙ*, called *σανπὶ*, for 900. In using this kind of notation, the memory will be assisted by the technical syllable *AIP* ; that is, *A*, denotes 1 ; *I*, 10 ; and *P*, 100. It is to be observed, also, that all the numbers under 1000, are denoted by letters with a small mark like an accent, over them ; and that a similar mark placed *under* any letter, denotes that it represents so many thousands.

TABLE OF NUMERALS.

Cardinal.	Ordinal.
1 α' εἰς	πρῶτος.
2 β' δύο	δεύτερος.
3 γ' τρεῖς	τρίτος.
4 δ' τέσσαρες	τέταρτος.
5 ε' πέντε	πέμπτος.
6 ς' ἕξ	ἕκτος.
7 ζ' ἑπτὰ	ἑβδομος.
8 η' ὀκτώ	ὀγδοος.
9 θ' ἐννέα	ἐννατος.
10 ι' δέκα	δέκατος.
11 ια' ἑνδεκα	ἐνδέκατος.
12 ιβ' δώδεκα	δωδέκατος.
13 ιγ' τρισκαίδεκα	τρισκαίδεκατος.
14 ιδ' τεσσαρεσκαίδεκα	τεσσαρεσκαίδεκατος.
15 ιε' πεντεκαίδεκα	πεντεκαίδεκατος.
16 ις' ἑκκαίδεκα	ἑκκαίδεκατος.
17 ιζ' ἑπτακαίδεκα	ἑπτακαίδεκατος.
18 ιη' ὀκτωκαίδεκα	ὀκτωκαίδεκατος.
19 ιθ' ἐννεακαίδεκα	ἐννεακαίδεκατος.
20 κ' εἰκοσι	εἰκοστής.
21 κα' εἰκοσι εἰς	εἰκοστής πρῶτος.
30 λ' τριάκοντα	τριάκωστής.

40	μ	τεσσαράκοντα	τεσσαρακοσὶς.
50	ν	πεντήκοντα	πεντηκοστὶς.
60	ξ	ἑξήκοντα	ἑξηκοστὶς.
70	ς	ἑβδομήκοντα	ἑβδομηκοστὶς.
80	π	ὀγδοήκοντα	ὀγδοηκοστὶς.
90	θ	ογ $\frac{4}{1}$, ἐννεήκοντα	ἐννεηκοστὶς.
100	ρ	ἑκατὸν	ἑκατοστὶς.
200	ς	διακόσιοι	διακοσιοστὶς.
300	τ	τριακόσιοι	τριακοσιοστὶς.
400	σ	τεσσαρακόσιοι	τεσσαρακοσιοστὶς.
500	φ	πεντακόσιοι	πεντακοσιοστὶς.
600	χ	ἑξακόσιοι	ἑξακοσιοστὶς.
700	ψ	ἑπτακόσιοι	ἑπτακοσιοστὶς.
800	ω	ὀκτακόσιοι	ὀκτακοσιοστὶς.
900	θ	ἐννεακόσιοι	ἐννεακοσιοστὶς.
1,000	α	χίλιοι	χιλιοστὶς.
2,000	β	δισχίλιοι	δισχιλιοστὶς.
3,000	γ	τρισχίλιοι	τρισχιλιοστὶς.
4,000	δ	τετρακισχίλιοι	τετρακισχιλιοστὶς.
5,000	ε	πεντακισχίλιοι	πεντακισχιλιοστὶς.
6,000	ς	ἑξακισχίλιοι	ἑξακισχιλιοστὶς.
7,000	ζ	ἑπτακισχίλιοι	ἑπτακισχιλιοστὶς.
8,000	η	ὀγδοκισχίλιοι	ὀγδοκισχιλιοστὶς.
9,000	θ	ἐννεακισχίλιοι	ἐννεακισχιλιοστὶς.
10,000	ι	μύριοι	μυριοστὶς.
20,000	κ	δισμύριοι	δισμυριοστὶς.
50,000	ν	πεντακισμύριοι	πεντακισμυριοστὶς.
100,000	ρ	δεκακισμύριοι	δεκακισμυριοστὶς.

Thus the number 1841 is ρ ω μ' α.

Obs. From the Cardinal numbers are formed

OTHER CLASSES OF NUMERALS; viz.

1st. The *Numeral adverbs*; as, *δὶς*, twice, from *δύο*; *-τρὶς*, thrice, from *τρεῖς*; and from the others, by adding the termination *-κίς*, *-άκίς*, or *-τάκίς*; as, *τεσσαράκίς*, *ἑξάκίς*, *ἑκατοντάκίς*, four times, six times, a hundred times.

2d *Multiple numbers* in *πλῆος*, contracted *πλοῦς*; as, *διπλῆος*, two-fold; *τριπλῆος*, three-fold; *τετραπλῆος*, four-fold.

3d. *Proportionals* in *πλάσιος*; as, *τριπλάσιος*, three times as much.

4th. *Substantives* in *-άς*, *-ᾶδος*, which express the name of the several numbers; as, *μνάς*, Gen. *-ᾶδος*, the number one, unity; *δυνάς*, the number two; *δεκάς*, the number ten; *εἰκάς*, the number twenty; *τριακάς*, the number thirty, &c.

5th. The *Distributives*, answering to the question, in how many parts? are formed in *-χα*; as, *δίχα*, *τρίχα*, *τέτραχα*, *πένταχα*; in two parts, in three parts; &c., and connected with these are such adverbs; as, *τριχῇ*, trebly, *τριχοῦ*, in three places, &c.

§ 60. OF THE PRONOUN.

A Pronoun is a word used instead of a noun. Pronouns may be divided into *Personal*, *Possessive*, *Definite*, *Reflexive*, *Reciprocal*, *Demonstrative*, *Relative*, *Interrogative*, and *Indefinite*. Of these the Personal only are substantives; the rest are adjectives.

I. PERSONAL PRONOUNS.

The Substantive or Personal Pronouns are ἐγώ *I*, σύ *thou*, οὐ of himself, of herself, of itself. They are of all genders; and are thus declined:

ἐγώ, *I*.

Sing.	Dual.	Plural.
N. ἐγώ,		N. ἡμεῖς,
G. ἐμοῦ or μου,	N. A. νῶϊ or νῶ,	G. ἡμῶν,
D. ἐμοί or μοί,	G. D. νῶϊν or νῶν.	D. ἡμῖν,
A. ἐμέ or μέ.		A. ἡμᾶς.

σύ, *thou*.

Sing.	Dual.	Plural.
N. V. σύ,		N. V. ὑμεῖς,
G. σοῦ,	N. A. V. σφῶϊ or σφῶ,	G. ὑμῶν,
D. σοί,	G. D. σφῶϊν or σφῶν.	D. ὑμῖν,
A. σε.		A. ὑμᾶς.

οὐ, of himself.

Singular.	Dual.	Plural.
N. —		N. σφεῖς,
G. οὗ,	N. A. σφέ,	G. σφῶν,
D. οἱ,	G. D. σφῖν.	D. σφῖσι,
A. ἑ.		A. σφεᾶς.

Obs. 1. The monosyllabic forms μου, μοί, μέ, are always enclitic, § 212. and are never governed by a preposition.

Obs. 2. In the dual, the forms νῶ, νῶν, of the first person, and σφῶ, σφῶν, of the second, are Attic. Other dialects make νῶ and σφῶ by Apocope for νῶϊ and σφῶϊ.

Obs. 3. The third personal pronoun, like *sui* in Latin, wants the nominative Singular, and is commonly used by the Attic

prose writers in a reflexive sense; i. e. it refers to the subject of the proposition in which it stands; or of the foregoing, if the second be sufficiently connected with it. Thus used, it is translated *of himself, of herself, &c.* In Homer and Herodotus, and the Attic poets, it is more frequently used as the pronoun of the third person, for the nominative of which they use the relative $\delta\varsigma$; as, $\delta\varsigma$ $\epsilon\phi\eta$, *he said*. This pronoun, however, is but little in use, the Definite $\alpha\upsilon\tau\acute{o}\varsigma$, § 62. and the Reflexive $\epsilon\alpha\upsilon\tau\omicron\upsilon$, § 63., being used instead of it. The nominative (not now in use) appears to have been anciently ϵ , from which was derived the Latin *is*. A neuter form of the nominative and Accusative plural, $\sigma\phi\acute{\alpha}$, occurs in Herodotus.

§ 61. II. POSSESSIVE PRONOUNS.

The POSSESSIVE PRONOUNS are derived from the substantive.

1. In *Signification* they correspond to the Genitive of their primitives, for which they may be considered as a substitute, thus, δ $\alpha\delta\epsilon\lambda\phi\acute{o}\varsigma$ $\epsilon\mu\omicron\upsilon$, *the brother of me*, and δ $\epsilon\mu\acute{o}\varsigma$ $\alpha\delta\epsilon\lambda\phi\acute{o}\varsigma$, *my brother*, are synonymous expressions.

2. In *form* they are regular adjectives of the first and second declension, and are declined like $\pi\alpha\lambda\delta\varsigma$, § 45. They are derived as follows,

From $\epsilon\mu\acute{\alpha}$ comes $\epsilon\mu\acute{o}\varsigma$,	$-\eta$,	$-\delta\upsilon$, <i>my</i> .
$\sigma\acute{\epsilon}$,	$\sigma\acute{o}\varsigma$,	$\sigma\acute{\eta}$, $\sigma\acute{o}\upsilon$, <i>thy</i> .
ϵ ,	$\delta\varsigma$,	η , $\delta\upsilon$, <i>his</i> .
$\nu\acute{\omega}$,	$\nu\omega\tau\tau\epsilon\sigma\text{-}\omicron\varsigma$,	$-\alpha$, $-\omicron\upsilon$, <i>our</i> , i. e. <i>of us two</i> .
$\sigma\phi\acute{\omega}$,	$\sigma\phi\omega\tau\tau\epsilon\sigma\text{-}\omicron\varsigma$,	$-\alpha$, $-\omicron\upsilon$, <i>your</i> , i. e. <i>of you two</i> .
$\acute{\eta}\mu\epsilon\iota\varsigma$,	$\acute{\eta}\mu\acute{\epsilon}\tau\epsilon\sigma\text{-}\omicron\varsigma$,	$-\alpha$, $-\omicron\upsilon$, <i>our</i> .
$\delta\mu\epsilon\iota\varsigma$,	$\delta\mu\acute{\epsilon}\tau\epsilon\sigma\text{-}\omicron\varsigma$,	$-\alpha$, $-\omicron\upsilon$, <i>your</i> .
$\sigma\phi\epsilon\iota\varsigma$,	$\sigma\phi\acute{\epsilon}\tau\epsilon\sigma\text{-}\omicron\varsigma$,	$-\alpha$, $-\omicron\upsilon$, <i>their</i> .
Doric $\sigma\phi\text{-}\delta\varsigma$,	$-\eta$,	$-\delta\upsilon$.

Obs. To this class also belong $\acute{\eta}\mu\epsilon\delta\alpha\pi\acute{o}\varsigma$, *one of our country*; $\delta\mu\epsilon\delta\alpha\pi\acute{o}\varsigma$, *one of your country*. But $\pi\omicron\delta\alpha\pi\acute{o}\varsigma$; *of what country?* more properly belongs to the interrogative; and $\alpha\lambda\text{-}\lambda\omicron\delta\alpha\pi\acute{o}\varsigma$, *one of another country*, to the indefinite pronouns.

§ 62. III. THE DEFINITE PRONOUN.

The DEFINITE PRONOUN $\alpha\upsilon\tau\acute{o}\varsigma$ is used to give

a closer or more definite signification of a person or thing.

This pronoun has three different significations.

1. In the nominative it adds the force of the English *self* to the word to which it belongs ; as, ἐγὼ αὐτός, *I myself* ; σὺ αὐτός, *thou thyself* ; αὐτός, *he himself*. Also in the oblique cases when it begins a clause ; as, αὐτὸν ἑώρακα, *I have seen the person himself*.

2. In the oblique cases after another word in the same clause, it is used for the third personal pronoun, and signifies *him, her, it, them* ; as, οὐχ ἑώρακας αὐτόν, *thou hast not seen him*.

3. With the article before it, it signifies *the same* ; as, ὁ αὐτός ἄνθρωπος, *the same man*.

Obs. In the last sense when the article ends with a vowel, it often combines with the pronoun, forming one word ; thus, ταυτοῦ for τοῦ αὐτοῦ ; ταυτῇ for τῇ αὐτῇ ; ταυτά for τὰ αὐτά. &c. When thus combined the neuter ends in *ον* as well as *ο*. The combined ταυτῇ and ταυτά must be carefully distinguished from ταύτῃ and ταῦτα, parts of οὗτος, § 65. The former has the *Spiritus lenis* (') over the *υ*, the latter has not.

4. αὐτός is thus declined.

Singular.	Dual.	Plural.
N. αὐτ-ός, -ή, -ὸ,	N. A.	N. αὐτ-οί, -αί, -ά,
G. αὐτ-οῦ, -ῆς, -οῦ,	αὐτ-ῶ, -ᾶ, -ῶ,	G. αὐτ-ῶν, -ῶν, -ῶν,
D. αὐτ-ῶ, -ῇ, -ῶ,	G. D.	D. αὐτ-οῖς, -αῖς, -οῖς,
A. αὐτ-όν, -ήν, -ὸ.	αὐτ-οῖν, -αῖν, -οῖν.	A. αὐτ-οὺς, -αῖς, -ά.

In the same manner are declined :

ἄλλος,	ἄλλη,	ἄλλο,	<i>another.</i>
ὅς,	ἥ,	ὅ,	<i>who, which.</i>
ἐκεῖνος,	ἐκεῖνη,	ἐκεῖνο,	<i>that.</i>

§ 63.IV. REFLEXIVE PRONOUNS.

REFLEXIVE PRONOUNS are such as relate to the subject of the proposition in which they stand.

1. The Reflexive pronouns are formed from the accusative singular of the personal pronouns with the oblique cases of

αὐτός. They are ἐμαυτοῦ, of myself; σεαυτοῦ, of thyself; ἐαυτοῦ, of himself, and are thus declined.

Singular.			Plural.		
G.	ἐαυτ-οῦ,	-ῆς, -οῦ.	G.	ἐαυτ-ῶν,	-ῶν, -ῶν,
D.	ἐαυτ-ῶ,	-ῇ, -ῶ,	D.	ἐαυτ-οῖς,	-αῖς, -οῖς,
A.	ἐαυτ-όν,	-ήν, -όν.	A.	ἐαυτ-οῦς,	-άς, -ά.

2. In the same manner are declined ἐμαυτοῦ and σεαυτοῦ, but, in the Singular number only. In the Dual and Plural the parts of the compound are used separately, as, ἡμῶν αὐτῶν, of ourselves.

3. Homer never uses the compound form even in the singular; but, ἐμὲ αὐτόν; σὲ αὐτόν, &c.

4. The contracted forms σαυτοῦ and αὐτοῦ, &c., are often used for σεαυτοῦ and ἐαυτοῦ.

5. Sometimes in the Singular, and often in the plural, ἐαυτοῦ is used by the Attics in the first and second, as well as in the third person. They are all used as the,

§ 64. V. RECIPROCAL PRONOUN.

The RECIPROCAL PRONOUN indicates a mutual relation between different persons, expressed in English by the phrase *one another*.

This pronoun is formed from ἀλλός, wants the singular, and is thus declined :

Dual.			Plural.		
G	ἀλλήλ-οιν,	-αιν, -οιν,	G.	ἀλλήλ-ων,	-ων, -ων,
D.	ἀλλήλ-οιν,	-αιν, -οιν,	D.	ἀλλήλ-οις,	-αις, -οις,
A.	ἀλλήλ-ω,	-α, -ω.	A.	ἀλλήλ-οις,	-ας, -α.

The Dual is seldom used.

§ 65. VI. DEMONSTRATIVE PRONOUNS.

The DEMONSTRATIVE PRONOUNS are such as point out with precision a person or thing *already known*. They are,

οὗτος,	αὕτη,	τοῦτο,	} this, the latter, the one.
ὁδε,	ἡδε,	τόδε,	
ἐκεῖνος,	ἐκεῖνη,	ἐκεῖνο.	that, the former, the other.

1. ὅδε, ἥδε, τόδε, *this*, is simply the article δ, ἡ, τὸ, rendered emphatic by the enclitic δε annexed through all its cases, § 42. *Obs.* 3. Ἐκείνος is declined like αὐτός, § 62. 4. οὗτος, like the article, takes the initial τ in the oblique cases, and is thus declined :

Singular.

N. V.	οὗτος,	αὐτή,	τοῦτο,
G.	τούτου,	ταύτης,	τούτου,
D.	τούτῳ,	ταύτῃ,	τούτῳ,
A.	τούτον,	ταύτην,	τούτο.

Dual.

N. A. V.	τούτῳ,	ταῦτα,	τούτῳ,
G. D.	τούτων,	ταύταιν	τούτων.

Plural.

N. V.	οὗτοι,	αὗται,	ταῦτα,
G.	τούτων,	τούτων,	τούτων,
D.	τούτοις,	ταύταις,	τούτοις,
A.	τούτους,	ταύτας,	ταῦτα.

Obs. The correlatives τοσοῦτος, τοιοῦτος, and τηλικούτος, have either ον or ο in the Nom. and Acc. singular neuter ; thus,

N.	τοσοῦτος,	τοσαύτη,	τοσοῦτον or τοσοῦτο,
G.	τοσοῦτον,	&c.	

2. Among the Attics the demonstratives were rendered emphatic by adding τ to the termination ; as, οὗτοσί, τουτουί, τουτωί, &c. But when the final vowel is α, or ο, or ε, it is dropped, and τ put in its place ; thus, ὅδε, τοῦτο, ταῦτα, with the emphatic τ are written ὅδῃ, τουτί, ταυτί. When γε or δε follow the demonstrative, the τ is placed after them, e. g. τοῦτό γε with τ becomes τουτογί. A similar emphasis is expressed in Latin by annexing the syllables -met, -te, -pte, -ce ; as, ego-met, tu-te, me-pte, hic-ce, &c. The τ added by the Attic and Ionian writers to the Dative Plural, however, is not emphatic but merely euphonic.

3. The emphatic τ is annexed also to the compounds of οὗτος, and a few of the correlatives ; such as τοσοῦτος, τοιοῦτος, τηλικούτος, τόσος, &c., making τοσουτισί, &c.

§ 66. VII. RELATIVE PRONOUN.

The RELATIVE PRONOUN is one that relates to

a noun or pronoun going before it, called the antecedent.

1. The relative $\delta\varsigma$, η , δ , *who, which, that*, is declined like $\alpha\delta\rho\acute{o}\varsigma$, (§ 62. 4.) It is rendered emphatic by adding the enclitic syllable $\pi\epsilon\rho$; as, $\delta\sigma\pi\epsilon\rho$, $\eta\pi\epsilon\rho$, $\delta\pi\epsilon\rho$.

2. The Ionic and Doric writers, and the Attic tragedians, instead of $\delta\varsigma$, use the article $\acute{o}$, $\acute{\eta}$, $\tau\acute{o}$, as a relative.

3. Instead of $\delta\varsigma$, the compound pronoun $\delta\sigma\tau\iota\varsigma$ is used as a relative after $\pi\acute{\alpha}\varsigma$, or any word in the singular expressing an indefinite number; and $\delta\sigma\sigma\iota$, after the same words in the plural; as, $\pi\acute{\alpha}\varsigma$ $\delta\sigma\tau\iota\varsigma$, *every one who*; $\pi\acute{\alpha}\nu\tau\epsilon\varsigma$ $\delta\sigma\sigma\iota$, *all who*.

§ 67. VIII. INTERROGATIVE PRONOUN.

The INTERROGATIVE PRONOUN is used in asking a question.

1. The interrogative $\tau\iota\varsigma$, $\tau\acute{\iota}$; *who? which? what?* has the acute accent on the first syllable, and is thus declined:

Singular.	Dual.	Plural.
N. $\tau\iota\varsigma$, $\tau\iota\varsigma$, $\tau\acute{\iota}$,	N. A.	N. $\tau\iota\upsilon\epsilon\varsigma$, $\tau\iota\upsilon\epsilon\varsigma$, $\tau\iota\upsilon\alpha$,
G. $\tau\iota\upsilon\omicron\varsigma$, $\tau\iota\upsilon\omicron\varsigma$, $\tau\iota\upsilon\omicron\varsigma$,	$\tau\iota\upsilon\epsilon$, $\tau\iota\upsilon\epsilon$, $\tau\iota\upsilon\epsilon$,	G. $\tau\iota\upsilon\omega\upsilon$, $\tau\iota\upsilon\omega\upsilon$, $\tau\iota\upsilon\omega\upsilon$,
D. $\tau\iota\upsilon$, $\tau\iota\upsilon$, $\tau\iota\upsilon$,	G. D.	D. $\tau\iota\sigma\iota$, $\tau\iota\sigma\iota$, $\tau\iota\sigma\iota$,
A. $\tau\iota\upsilon\alpha$, $\tau\iota\upsilon\alpha$, $\tau\acute{\iota}$.	$\tau\iota\upsilon\omicron\upsilon$, $\tau\iota\upsilon\omicron\upsilon$, $\tau\iota\upsilon\omicron\upsilon$.	A. $\tau\iota\upsilon\alpha\varsigma$, $\tau\iota\upsilon\alpha\varsigma$, $\tau\iota\upsilon\alpha$.

In the same manner decline $\delta\tau\iota\varsigma$, $\sigma\delta\tau\iota\varsigma$ and $\mu\acute{\eta}\tau\iota\varsigma$.

2. The interrogative $\tau\iota\varsigma$ has its responsive $\delta\sigma\tau\iota\varsigma$, which is thus used, $\tau\iota\varsigma$ $\epsilon\pi\omicron\lambda\eta\sigma\epsilon$; *who did it?* $\sigma\acute{\upsilon}\kappa$ $\sigma\iota\delta\alpha$ $\delta\sigma\tau\iota\varsigma$ $\epsilon\pi\omicron\lambda\eta\sigma\epsilon$, *I know not who did it*. The responsive $\delta\sigma\tau\iota\varsigma$ is declined as follows:

	Singular.	
N. $\delta\sigma\tau\iota\varsigma$,	$\delta\tau\iota\varsigma$,	$\delta\tau\iota$,
G. $\sigma\acute{\upsilon}\tau\iota\upsilon\omicron\varsigma$,	$\delta\sigma\tau\iota\upsilon\omicron\varsigma$,	$\sigma\delta\tau\iota\upsilon\omicron\varsigma$,
D. $\phi\acute{\omicron}\tau\iota\upsilon$,	$\delta\tau\iota\upsilon$,	$\phi\acute{\omicron}\tau\iota\upsilon$,
A. $\delta\sigma\tau\iota\upsilon\alpha$,	$\delta\tau\iota\upsilon\alpha$,	$\delta\tau\iota$.
	Dual.	
N. A. $\delta\tau\iota\upsilon\epsilon$,	$\delta\tau\iota\upsilon\epsilon$,	$\delta\tau\iota\upsilon\epsilon$,
G. D. $\sigma\acute{\iota}\tau\iota\upsilon\omicron\upsilon$,	$\delta\sigma\tau\iota\upsilon\omicron\upsilon$,	$\sigma\acute{\iota}\tau\iota\upsilon\omicron\upsilon$

Plural.

N. <i>οἱτινες,</i>	<i>αἱτινες,</i>	<i>αὐτινα,</i>
G. <i>ὧντινων,</i>	<i>ὧντινων,</i>	<i>ὧντινων,</i>
D. <i>οἷσινσι,</i>	<i>αἷσινσι,</i>	<i>οἷσινσι,</i>
A. <i>οὖσιννας,</i>	<i>αἷσιννας,</i>	<i>αὐτινα.</i>

3. Instead of *δοτις*, Homer uses *δοτις*, declined like *τις*; as above.

4. There appears to have been among the ancient Greeks another interrogative pronoun, *ποδς, πῆ, πὸ*, and its responsive *ὀποδς, ὀπῆ, ὀπὸ*, which have become obsolete, except in two cases, now used adverbially; viz. *ποῦ, where*; *πῇ, in what way*? and hence the responsives *ὀποῦ* and *ὀπῇ*. From these are formed the interrogative *πότερος, -α, -ον, which of the two*? and its responsive *ὀπότερος, -α, -ον, which of the two*; with several other adverbs and adjectives still in use; each interrogative having always its own responsive; as,

INTERROGATIVES.

RESPONSIVES.

Adj. <i>ποῖος,</i>	<i>of what kind?</i>	<i>ὀποῖος,</i>	<i>of what kind.</i>
<i>πόσος,</i>	<i>of what number?</i>	<i>ὀπόσος,</i>	<i>of what number.</i>
<i>πῆλικος,</i>	<i>of what age?</i>	<i>ὀπῆλικος,</i>	<i>of what age.</i>
<i>πότερος,</i>	<i>which of the two?</i>	<i>ὀπότερος,</i>	<i>which of the two.</i>
Adv. <i>πῶς,</i>	<i>how?</i>	<i>ὀπῶς,</i>	<i>how. &c. thus,</i>

Πῆλικος ἐστὶ; *of what age is he?* *οὐκ οἶδα ὀπῆλικος.* *I know not of what age.* In the same manner the responsives are used without an interrogation preceding; as, *ἐπελάθειτο ὀποῖος ἦν,* “*he forgets of what kind he was.*” To these also may be added *ποδαπὸς, of what country?*

§ 68. IX. INDEFINITE PRONOUNS.

The INDEFINITE PRONOUNS are such as denote persons or things *indefinitely*. They are:

<i>τις,</i>	<i>τις,</i>	<i>τι,</i>	<i>some one.</i>
<i>δεῖνα,</i>	<i>δεῖνα,</i>	<i>δεῖνα,</i>	<i>some one, such an one.</i>
<i>ἄλλος,</i>	<i>ἄλλη,</i>	<i>ἄλλο,</i>	<i>another.</i>
<i>ἕτερος,</i>	<i>ἕτερα,</i>	<i>ἕτερον,</i>	<i>other, a different one, another.</i>

To which may be added the following negatives; viz.

<i>οὐτις,</i>	<i>οὐτις,</i>	<i>οὐτι,</i>	} <i>no one.</i>
<i>οὐδεὶς,</i>	<i>οὐδεμὶς,</i>	<i>οὐδέν,</i>	
<i>μήτις,</i>	<i>μήτις,</i>	<i>μητι,</i>	
<i>μηδεὶς,</i>	<i>μηδεμὶς,</i>	<i>μηδέν,</i>	

1. The indefinite *τις* has the grave accent on the last syllable, to distinguish it from *τις* interrogative, which has the acute accent on the first, the former is enclitic, § 212, the latter is not.

2. The indefinite *δεῖνα*, *some one*, of all genders, and always with the article prefixed, is declined like a noun of the third declension ; thus,

Sing.	Dual.	Plural.
N. <i>δεῖνα</i> , or <i>δελς</i> , G. <i>δελνατος</i> , or <i>δεῖνος</i> , D. <i>δελνατι</i> , or <i>δεῖνε</i> , A. <i>δεῖνα</i> .	N. A. <i>δεῖνα</i> , G. D. <i>δελνοιν</i> .	N. <i>δεῖνας</i> , G. <i>δελνων</i> , D. <i>δεῖσι</i> , A. <i>δεῖνας</i> .

Δεῖνα is sometimes indeclinable ; as, G. τοῦ *δεῖνα*, D. τῷ *δεῖνα*. *Ἄλλος* is declined like *αὐτός*. § 62. 4 ; *ἴσθρος* like *φανερός*, § 45. 2.

Obs. 1. All words used interrogatively are also used indefinitely, but generally with the accent changed ; thus,

INTERROGATIVES.

INDEFINITES.

πόσος ; *how great ? how many ?* *ποσός*, *of a certain size or number.*

ποῖος ; *of what kind ?* *ποιός*, *of a certain kind, such.*

πῆλικος ; *how old ? how large ?* *πῆλικος*, *of a certain size or age.*

§ 69. CORRELATIVE PRONOMINAL ADJECTIVES.

1. The Greek language has likewise correlative pronouns, each pair of which has a mutual relation. The latter of the two is expressed in English by *as*.

τόσος, *ὅσος*, (Lat. *tantus, quantus*), *so great, as.*

τοῖος, *οἷος*, (Lat. *talis, qualis*), *such, as.*

τηλικος, *ἤλικος*, *of the same age, as ; of the same size, as.*

2. When the correlation is more expressly designated, expressing *JUST as great as*, *EXACTLY as great as*, the former pronoun (*τόσος*, *τοῖος*, *τηλικος*), has *δε*, or *οὔτις* attached to it, and the latter has *ὅπ'* (from *ὅπη*), prefixed ; as,

τοσάσδε, *ὅσος*, *τοσούδε*, *ὅτις*, *τοσούτις*, *ὅπ' ὅσος*, *τοσούτ' ὅτις*, *ὅπ' ὅτις*, *τοσούτ' ὅτις*, *ὅπ' ὅτις*

§ 70. DIALECTS OF THE PRONOUNS.

"Εγω, I.

	IONIC.	DORIC.	ÆOLIC.	POETIC.
Sing.	N	ἐγὼν, ἐγώνη. ἐγώγα, ἐγώνγα. ἐμεῖθ.	ἔγω, ἔγων. B. ἰώ, ἰωγα. B. ἐμοῖς.	ἴω. ἐμέθεν.
	G. ἐμεῖο ἐμεῖο. ἐμέθεν.			
	D.	ἐμῖν.	ἔμοι, B. ἐμῷ.	
Dual.	N. A.	ἀμὲ, ἄμμε.		
Plur.	N. ἡμέας.	ἄμες, ἄμμες.		ἄμμε, ἄμμες.
	G. ἡμέων.	ἄμῶν, ἄμέων.	ἄμμων, ἀμμέων.	ἡμέλων.
	D.	ἀμῖν, ἀμῖν.	ἄμμι, ἄμμιν, ἄμμεσιν.	ἡμῖν.
	A. ἡμέας.	ἀμᾶς, ἀμὲ, ἄμμε.	ἄμμες, ἀμμέας.	ἡμέϊας.

Σὺ, Thou.

Sing.	N. V.	τὸ, τόνη, τῷγα.	τοῦνη.	
	G. σεῖο, σεῖο, σείθεν.	τεῖθ, τεῖς, τεῖθς.	σεῖθ, σείθεν.	σειόθεν.
	D.	τοί, τίν, τέιν.	τίνη.	
	A.	τὲ, τὸ.	τίν, τεῖν.	
Dual.	N. A. V.	ὕμῃ, ὕμμε.		
Plur.	N. V. ὕμέας.	ὕμες, ὕμμες.		ὕμμε, ὕμμες.
	G. ὕμέων.	ὕμῶν.	ὕμμων, ὕμμέων.	ὕμέλων.
	D.	ὕμῖν, ὕμῖν.	ὕμμι, ὕμμιν, ὕμμεσιν.	
	A. ὕμέας.	ὕμᾶς, ὕμῃ, ὕμμε.	ὕμμες, ὕμμέας,	ὕμέϊας.

Ὁς, He.

Sing.	G. εἰο, οἰο, ἰοῖο, ἰοῖ, ἰθεν.	εἰ.	ἰθεν, γέθεν.	εἰοθεν.
	D. ἰοῖ.			ἰοῖ.
	A. μῖν	νῖν	μῖν, νῖν.	ἰε, σφῆ.
Dual.	N. A. σφέε.	σφῶε, σφῶ.		σφεῖτες.
Plur.	N. σφέες.	σφές.		σφείων.
	G. σφέων.			φῖν.
	D. σφῖν, σφῆ.		ἄσφῃ.	σφεῖτας.
	A. σφέας.	σφῆ, ψῆ.	σφῆς, ἄσφε. μῖν, νῖν.	σφῆ.

Obs. 1. μῖν and νῖν, are used for the accusative in all genders and numbers; so also is σφῆ, among the poets, i. e. for αὐτ-όν, -ήν, -ὸ, and αὐτ.οὺς, -ὰς, -ὰ.

Obs. 2. The adjective pronouns are inflected in the different dialects according to the models of the first and second declensions. Other peculiarities may be learned by practice; as, for ἡμέτερος, -α, -ον, our; D. ἀμὸς. -ὰ, -ὸν; for ὑμέτερος, D. ὑμὸς; for σφέτερος, D. σφῶς; for οὐτινος, A. διου, D. διεν, I. διεο, P. διτεω; for φῖνι, A. διφ, I. διτέφ; for τίνα, A. ἀττα, D. ἄσσα; for τίνος and τινός, A. τοῦ, I. τέο, D. τεῦ; for τίνι and τινί, A. τῷ, I. τέφ; for τίνων, I. τέων; for τίσι, I. τέοισι;

for *τινός*, A. *τινος*, D. *τινος*; for *σός*, *σῆς*, *σόν*, *της*, D. *σου*, *σε*, *σόν*; for *ός*, *ῆς*, *όν*, I. *ἐός*, *ἐῆς*, *έόν*, *his*, &c.: this form occurs only in the singular number.

§ 71. OF THE VERB.

A VERB is a word used to express the *act*, *being*, or *state* of its subject.

Obs. 1. The use of the verb in simple propositions is to affirm. That of which it affirms is called its *subject*, and if a noun or pronoun, is in the nominative: But when the verb is in the infinitive its subject is in the accusative.

1. Verbs are of two kinds, *Transitive* and *Intransitive*.*

2. A TRANSITIVE verb expresses an act done by one person or thing to another. In Greek it has three forms, *Active*, *Middle*, and *Passive*. § 74.

3. An INTRANSITIVE verb expresses *being*, or a *state of being*, or *action confined* to the actor. It is commonly without the passive form § 74. *Obs. 2.*

Obs. 2. The verbs that express *being* simply, in Greek are three, *εἶμι*, *γίνομαι*, and *ὑπάρχω*, signifying in general *to be*. The state of being expressed by intransitive verbs may be a state of rest; as, *εὐδῶ*, *I sleep*; or of motion; as, *ἡ ναὺς πλέει*, *the ship sails*; or of action; as, *τρέχω*, *I run*.

Obs. 3. *Transitive* and *Intransitive* verbs may always be distinguished, thus: a transitive verb always requires an

* These two classes comprehend all the verbs in any language. According to this division, *Transitive* verbs include those only which denote transitive action; i. e. action done by one person or thing to another, or which *passes over*, as the word signifies, from the actor to an object acted upon; as "*Cæsar conquered Gaul*," or "*Gaul was conquered by Cæsar*." Intransitive verbs on the other hand include all those which have nothing transitive in their meaning—nothing *passing over* from one person or thing to another, and consequently no relation to anything beyond their subject which they represent in a certain state or condition, and nothing more.

Instead of the terms *active* and *neuter* formerly used to denote these two classes of verbs, the terms *Transitive* and *Intransitive* are here preferred as being more expressive and appropriate, and in order to relieve the term "*active*" from the ambiguity created by using it, both as the designation of a class of verbs and also as the name of a particular form of the verb called the *active voice*. To the latter of these only it is now applied in this work. Still, however, should any prefer the terms *Active* and *Neuter*, to designate these classes of the verb, they can easily be employed. Eng. Gr. App. III. 5.

object to complete the sense ; as, I love *thee* ; the intransitive verb does not, but the sense is complete without such an object ; as, I *sit* ; I *run*.

Obs. 4. Many verbs considered intransitive in Greek are translated by verbs considered transitive in English ; as, ἀνδάνω, *I please* ; ὑπακούω, *I obey* ; ἀπειθω, *I disobey* ; ἐμποδίζω, *I hinder* ; ἐνοχλέω, *I trouble* ; &c. In strict language, however, these and similar verbs denote rather a *state* than an *act*, and may be rendered by the verb *to be* and an *adjective* word ; as, I am *pleasing, obedient, disobedient, &c.*

Obs. 5. Many verbs are used sometimes in a transitive, and sometimes in an intransitive sense ; as, φθίνω, Tr. *I destroy* ; Intr. *I sink, or decay* ; φύζω, Tr. *I put to flight*, Intr. *I flee*. This change from a transitive to an intransitive sense, however, is generally indicated by a change from the active to the middle form of the verb ; as, φαίνω, Active Tr. *I shew* ; φαίνομαι, Mid. *I shew myself*, i. e. Intr. *I appear*.—See § 74. Note.

Obs. 6. Verbs usually intransitive become transitive when a word of similar signification with the verb itself is introduced as its object ; as, τρέχωμεν τὸν ἀγῶνα, *let us run the race*.

Obs. 7. When a writer wishes to direct the attention not so much to a particular *act*, as to the *employment* or *state* of a person or thing, the *object* of the act not being important, is omitted, and the verb, though transitive, assumes the character of an intransitive : Thus when we say “ the boy reads,” nothing more is indicated than the present state or employment of the subject “ boy,” and the verb has obviously an intransitive sense. Still an object is implied. But when we say “ the boy reads Homer,” the attention is directed to the object “ Homer ” as well as to the act, and the verb has its proper transitive sense.

§ 72. DIFFERENT KINDS OF VERBS.

Though the division of Verbs into *Transitive* and *Intransitive*, comprehends all the verbs in any language, yet from something peculiar in their form or signification, they are characterized by different names expressive of this peculiarity. The most common of these are the following : viz. *Regular, Irregular, Deponent, Defective, Redundant, Impersonal, Desiderative, Frequentative* and *Inceptive*.

1. **REGULAR VERBS** are those in which all the parts are formed from the *Root* or stem, according to certain rules, § § 93—97, and 106—107.

2. **IRREGULAR OR ANOMALOUS VERBS** differ in some of their parts from the regular forms. § 112, 116, 117.

3. **DEPONENT VERBS** under a middle and passive form, have either an active or middle signification. § 113.

4. **DEFECTIVE VERBS** want some of their parts.

5. **REDUNDANT VERBS** have more than one form of the same part.

6. **IMPERSONAL** (or more properly **UNIPERSONAL**) **VERBS** are used only in the third person singular. § 114.

7. **DESIDERATIVES** denote *desire*, or intention of doing. § 115. 1.

8. **FREQUENTATIVES** express repeated action. § 115. 2.

9. **INCEPTIVES** mark the beginning or continued increase of an action. § 115. 3.

§ 73. INFLECTION OF REGULAR VERBS.

To the inflection of verbs belong *Voices*, *Moods*, *Tenses*, *Numbers* and *Persons*.

The **VOICES** in Greek are three, *Active*, *Middle* and *Passive*.

The **MOODS** are five; the *Indicative*, *Subjunctive*, *Optative*, *Imperative*, and *Infinitive*.

The **TENSES**, or, distinctions of time in Greek are seven, the *Present*, the *Imperfect*, the *Future*, the *Aorist*, the *Perfect*, the *Pluperfect*, and, in the

passive voice, the *Paulo-post-future* or *Future Perfect*.

The NUMBERS are three; *Singular*, *Dual* and *Plural*.

The PERSONS are three; *First*, *Second* and *Third*.

The CONJUGATIONS or forms of inflection, are two, viz. the *First* of verbs in -ω and the *Second* of verbs in -μι.

Obs. Some verbs appear in both forms; as, δεικνύω and δεικνύμι, *I show*. Some verbs are partly of the first conjugation and partly of the second; thus, βαίνω, *I go*, of the first: 2d Aorist, ἔβην, *I went*, from βῆμι of the second; γινώσκω, *I know*; 2d Aor. ἔγνων, *I knew*, from γνῶμι of the second. Such verbs as these, however, though regular in each form, are generally reckoned among the irregular verbs.

§ 74. OF VOICE.

VOICE is a particular form of the verb which shows the relation of the *subject* or thing spoken of to the action expressed by the verb.

In Greek the transitive or active verb has three voices, *Active*, *Middle* and *Passive*.

Obs. 1. In all voices the *Act* expressed by the Transitive verb is the same, and in all, except sometimes the middle, is equally transitive; but in each, the act is differently related to the subject of the verb, as follows:

1. The ACTIVE VOICE represents the subject of the verb as acting on some object; as, τίπτω σε, *I strike you*.

2. The MIDDLE VOICE represents the subject of the verb as acting on itself, or in some way for itself; as, τίπτομαι, *I strike myself*; ἐβλάψαμην τὸν ποδᾶ, *I hurt my foot*; ὠνῆσάμην ἵππον, *I bought me a horse*.

3. The PASSIVE VOICE represents the subject of the verb as acted upon; as, *τίπτομαι*, *I am struck*; *ὁ ποὺς ἐβλάφθη*, *the foot—his foot—my foot was hurt*.

Obs. 2. Intransitive verbs from their nature do not admit a distinction of voice. They are generally in the form of the Active Voice, frequently in that of the Middle or Passive; but whatever be their form, their signification is always the same; as, *θνήσκω* or *θνήσκομαι*, *I die*,

Obs. 3. The Middle Voice, in Greek, is so called, because it has a middle signification between the Active and Passive Voices, implying neither action nor passion simply, but a union, in some degree, of both. Middle verbs may be divided into Five Classes, as follows:

1st. In Middle Verbs of the *First Class*, the action of the verb is reflected immediately back upon the agent; and hence verbs of this class are exactly equivalent to the *Active Voice* joined with the *Accusative* of the reflexive Pronoun; as, *λούω*, *I wash another*; *λούομαι*, *I wash myself*; the same as *λούω ἑμαυτόν*.

2d. In Middle Verbs of the *Second Class*, the agent is the remote object of the action of the verb, with respect to whom it takes place; so that Middle Verbs of this class are equivalent to the *Active Voice* with the *Dative* of the reflexive Pronoun (*ἑμαυτῷ*, *σεαυτῷ*, *ἑαυτῷ*); as, *αἰρῆν*, *to take up any thing for another, in order to transfer it to another*; *αἰρεῖσθαι*, *to take up in order to keep it for one's self, to transfer it to one's self*. Hence verbs of this class carry with them the idea of a thing's being done for one's self.

3d. Middle Verbs of the *Third Class* express an action which took place at the command of the agent, or with regard to it; which is expressed in English by *to cause*. In other words, this class may be said to signify, *to cause any thing to be done*; as, *γράφω*, *I write*, *γράφομαι*, *I cause to be written*; *I cause the name, as of an accused person, to be taken down in writing by the magistrate before whom the process is carried, or simply, I accuse*.

4th. The *Fourth Class* of Middle Verbs includes those which denote a reciprocal or mutual action; as, *σπένδουσθαι*, *to make libations along with another, to make mutual libations*, i. e. *to make a league*; *διαλύσθαι*, *to dissolve along with another, to*

dissolve by mutual agreement. To this class belong verbs signifying "to contract," "to quarrel," "to contend," &c.

5th. The *Fifth Class* comprehends Middle Verbs of the *First Class*, when followed by an Accusative, or some other Case; in other words, it embraces all those Middle Verbs which denote an action reflected back on the agent himself, and which are at the same time followed by an Accusative, or other case, which that action farther regards; as, ἀναμνάσθαι τι, *to recall any thing to one's own recollection.*

Note. From the reflected nature of this Voice, many verbs, which are active or transitive in the active voice, may be rendered by a neuter or intransitive verb in the middle voice; as, στέλλω, *I send*, (viz. another;) στέλλομαι, *I send myself*, i. e. *I go*; ὀργίζω, *I provoke another*; ὀργίζομαι, *I provoke myself*, i. e. *I am angry*; πείθω, *I persuade another*; πείθομαι, *I persuade myself*, i. e. *I yield, or obey*. In many instances, however, the relation to self is not so clearly distinguishable. This is particularly the case with the later writers, as, Plutarch, Herodian, &c. In the writings of the Ancients, Herodotus, Xenophon, and others, the distinction of the active and middle voices is much more strictly observed.

Obs. 4. The Future Middle has often an active, and sometimes, especially among the poets, a passive sense.

Obs. 5. The Present, the Imperfect, the Perfect, the Pluperfect, and Future-Perfect Middle are the same as in the Passive, or, more strictly they are the passive forms in a middle sense. When the Middle Aorists are unusual or wanting, their place is supplied by the Passive Aorists in a middle sense. Sometimes, when the Middle Aorist is used in the ordinary sense, the Passive also is used as a Middle, but in a peculiar sense; as, Mid. στείλλασθαι, *to array one's self*. Pass. σταλῆναι, *to travel*.

Obs. 6. The 2 Perfect and 2 Pluperfect Active (called by the ancient grammarians the Perf. and Pluperf. Middle) are of rare occurrence, and, when used, are completely of an active signification. In a few instances, it is true, they incline to an intransitive and reflexive sense; as, πέποιθα, *I have persuaded myself*, i. e. *I am confident*. But still it is certain that in all cases in which a verb can have a middle sense, that sense is expressed, in these tenses, only by the Perfect and Pluperfect Passive in their middle sense.

§ 75. OF MOODS.

Mood is the *mode* or *manner* of expressing the signification of the Verb.

The moods in Greek are five, namely; the *Indicative, Subjunctive, Optative, Imperative, and Infinitive.*

1. The **INDICATIVE Mood** is always used to express a thing as actual and certain; as, *φιλῶ, I love.*

Obs. 1. Hence the Indicative is often used in Greek where the subjunctive would be used in Latin; as, *γινώσκεις τίς ἐστι;* *do you know who he is?* Latin, *An scis qui sit?*

2. The **SUBJUNCTIVE and OPTATIVE Moods** never represent a thing as actual and certain, but as contingent and dependent: that is. they do not represent a thing as what *does*, or *did*, or certainly *will* exist, but as what *may*, or *can*, or *might* exist.

The Subjunctive represents this contingency and dependence as *present*;—the Optative, as *past*.

Obs. 2. The Subjunctive and Optative moods involve a complex idea including—1st and chiefly, the general idea of liberty or power, expressed by the English words, *may, can, might, &c.*, from which the secondary ideas of contingency and futurity are derived; and 2d, the modification of this idea by the meaning of the verb common to all the moods; thus, *He may, or can*, expressed in Greek by the subjunctive *form*, represents the person *he* in possession of the general attribute of liberty or power. Combine with this the meaning of the verb, and then we have the general attribute expressed by the subjunctive form, restricted to the particular action or state expressed by the verb; as, *he may WRITE; he can WALK; he may BE LOVED.*

Obs. 3. The future indicative is often used in a subjunctive and also in an imperative sense, and hence in the futures there is neither subjunctive nor imperative mood. See Syntax, § 171. 5. and 172. *Obs. 3.*

Obs. 4. The contingency of an action conceived of as past is not absolute, but relative to the knowledge of the speaker, thus, in the expression *γεγράφη, he may have written*, the act, if done, is past, but of the fact the speaker is uncertain.

3 The IMPERATIVE Mood *commands, exhorts, entreats, or permits*; as, γράφε, *write thou*; ἴτω, *let him go*.

Obs. 5. In the past tenses the Imperative expresses urgency of command, expedition or completion of action; as, ποιήσον, *have done*. In the perfect, moreover, the idea of permanent and completed action is implied; as, ἐμβεβλήσθω, *let him have been cast*, i. e. *let him be cast speedily, and effectually, and continue so*; ἡ θύρα κλεισθῶ, *let the door be shut, and kept so*.

Rem. The future indicative, the subjunctive, and the infinitive, are sometimes used imperatively. See Syntax of these moods.

4. The INFINITIVE Mood expresses the meaning of the verb in a general manner, without any distinction of person or number; as, *to read, to speak, to be loved*.

Obs. 6. Besides the common use of the Infinitive, as in Latin it is completely a verbal noun, of the neuter gender, § 173.

Obs. 7. Hence the Greek Infinitive supplies the place of those verbal nouns called gerunds and supines in Latin, § 173, *Obs.* 3.

Obs. 8. The Infinitive, with a subject, is usually translated as the Indicative, § 175.

Obs. 9. The Imperfect and Pluperfect exist only in the Indicative.

§ 76. OF THE TENSES.

TENSES are certain forms of the Verb which serve to point out the distinctions of time.

The Tenses in Greek are seven,—the *Present*, the *Imperfect*, the *Future*, the *Aorist*, the *Perfect*, the *Pluperfect*, and, in the Passive, the *Future-perfect* or *Paulo-post-future*.

Rem. In some Verbs the Perfect and Pluperfect Active, the Aorists in all the voices, and the Future in the Passive voice, have two different forms, usually distinguished as *first* and *second*, but of the same signification. The second Future has no existence in the Active and Middle voices; that which was so called by the ancient grammarians, is only an Attic form of the first, § 101. 4 (1.)

I. The **PRESENT** tense expresses an action not completed, but going on at the present time ; as, *γράφω*, *I write*, *I am writing*.

Obs. 1. The Present Tense is used to express general truths ; as, *ζῶα τρέχει*, *animals run*. In historical narration it is used with great effect for a preterite tense.

II. The **IMPERFECT** tense represents an action not completed, but going on at a certain past time ; as, *ἔγραφον*, *I wrote* (yesterday) ; *I was writing* (when he came).

Obs. 2. From its expressing the continuance of an action, it is frequently used to express what was customary, or continued from time to time ; as *ὁ ἵπποκόμος τὸν ἵππον ἱριβε, καὶ ἐκτέννε πάσας ἡμέρας*, *the groom KEPT RUBBING the horse every day*.

Obs. 3. For the same reason it is used instead of the aorist, to express a past action, without reference to any specified time. When the action is *continued*, and not momentary, and when actions of both kinds are mingled in a narration, the *continued* action is often expressed by the *imperfect*, and the *momentary* by the *aorist* ; as, *ἐξέδραμε καὶ καθυλάκτει*, *He RAN FORTH* (the aorist,) *and CONTINUED BARKING at them*, (the imperfect.) *τοὺς μὲν οὖν πελταστὰς ἐδέξαντο οἱ βάρβαροι, καὶ ἐμάχοντο· ἐπειδ' ἔγγυς ἦσαν οἱ ὀπλίται ἐτράποντο, καὶ οἱ πελτασταὶ εὐθὺς ἐπὶ τοῖς ἐγγύς ἦσαν οἱ ὀπλίται ἐτράποντο, καὶ οἱ πελτασταὶ εὐθὺς ἐπὶ τοῖς ἐγγύς ἦσαν οἱ ὀπλίται ἐτράποντο, καὶ οἱ πελτασταὶ εὐθὺς ἐπὶ τοῖς ἐγγύς ἦσαν οἱ ὀπλίται ἐτράποντο, καὶ οἱ πελτασταὶ εὐθὺς ἐπὶ τοῖς ἐγγύς ἦσαν οἱ ὀπλίται ἐτράποντο.* *The barbarians RECEIVED* (aorist) *the peltastæ and FOUGHT* (imperf.) *with them. But when the heavy-armed soldiers were near, they TURNED* (aorist,) *and the peltastæ immediately PURSUED THEM.* (imperf.)

Obs. 4. When the action represented by the imperfect as begun and continuing, in past time, does not succeed, or fails to be completed, it expresses only the beginning of an action, or the *attempt* to accomplish it ; as, *Κλέαρχος δὲ τοὺς στρατιώτας ἐβιάζετο ἵναί, Clearchus ATTEMPTED TO FORCE the soldiers to go.*

III. The **FUTURE** tense expresses an action not completed, but continuing in future time ; as, *γράψω*, *I shall or will write*. In the Passive voice it has two forms called, the *first* and *second*.

Obs. 5. Other varieties of future time are expressed by means of auxiliary verbs. See § 77, *Obs.* 1.

IV. The AORIST represents an action simply as past ; as, ἔγραφα, *I wrote*.—This tense, in all the voices, has two forms, called the *first* and *second*.

REM. When the time to which the Imperfect and Pluperfect refer is manifest from the context, the Aorist is often used instead of them.

Obs. 6. From the indefinite nature of this tense, it is used by the Greeks to express what is usually or always true ; and is rendered by the English expressions, ‘*usually*,’ ‘*to be wont*,’ ‘*to use* ;’ as, τὰς τῶν φαύλων συνηθείας ὀλίγος χρόνος διέλυσε, *A short time COMMONLY DISSOLVES the confederacies of the wicked*. Σωκράτης ἐδίδαξε τοὺς μαθητὰς ἀμισθί, *Socrates WAS WONT TO TEACH his disciples without any charge*. In this signification, however, it differs from the imperfect, (Obs. 2.) inasmuch as the aorist denotes what is *always* customary ; the imperfect what was customary during a specified period of time.

Obs. 7. As the aorist does not, like the imperfect, express *continuance*, it is often used to express momentary action, and that in the same construction in which the imperfect is used to express continued action. (Obs. 3.)

N. B. Though in the paradigm of the verb the full form of both the first and second aorist is usually given, it must be observed that when the first aorist is in use, the second is usually wanting, and vice versa. In a very few words only are both forms to be found, and even in these, the two forms for the most part belong to different dialects, ages, or styles.

V. The PERFECT tense represents an action completed at or before the present time ; as, γέγραφα, *I have written*. In some verbs the Active voice has two forms, called the Perfect, and 2 Perf.

Obs. 8. This Tense implies that at or in the present time the act expressed by the verb is completed, but does not indicate at what point or period of time prior to the present it was completed. Thus, γέγραφα τὴν ἐπιστολήν, *I have written the letter*, does not say when the letter was written, but only that it is *now written*. Hence it is that this tense connects the action, either in its completion, or, in its continuance as a completed act, with the present time ; thus, γεγάμηκα, in Greek means not only, *I have been married* (without saying when the event took place), but that the married state still continues, i. e. *I am married*. Hence the Perfect is generally used to denote a lasting or permanent state or an action finished in itself, and therefore often

occurs in Greek, where, in English, we use the present; as, ἀμφιβέβηκας, *thou protectest*, (i. e. *thou hast protected and still continuest to protect*.) The continued force of the perfect accompanies it through all the moods; as, εἶπον τὴν θύραν κλεισθαι, *they gave directions for the door to be shut, and to be kept so*; ὁ μὲν ληστής οὗτος ἐς τὸν Πυρριφλεγέθοντα ἐμβεβλήσθω, *Let this robber be cast into the Pyriphlegethon, and continue there*.

Obs. 9. In several verbs the perfect tense is always used to denote only the finished action, whose effect is permanent, and therefore, in English, is translated by the *present* of some other verb, which expresses the consequence of the action contained in the Greek verb. Thus, καλέω, *I name*, perf. pass. κέκλημαι, *I have been named*, and *continue to be so*, but commonly rendered, *I am named*, or *my name is*. So also, from κτάομαι, *I acquire for myself*, κέκτημαι, *I possess*; (i. e. *I have acquired*, and *the acquisition continues mine*;) μνάομαι, *I call to my recollection*, μέμνημαι, *I remember*.

VI. The PLUPERFECT represents an action completed at or before a certain past time; as, ἐγγεγράφειν, *I had written* (an hour ago).—This tense, like the Perfect, in the Active voice has two forms, called the Pluperfect, and 2 Pluperfect.

Obs. 10. The Pluperfect bears the same relation to the perfect which the Imperfect does to the present; and hence whenever the perfect is rendered by the present (*Obs. 9.*) the pluperfect will of course be rendered as the imperfect; as, δέδοικα, *I fear*, ἐδέδοκην, *I feared*.

VII. The FUTURE-PERFECT, or PAULO-POST-FUTURE, as it is sometimes called by Grammarians, is, both in form and signification, compounded of the perfect and future, and denotes,

1. The continuance of an action, or state, in itself, or consequences; as, ἡ πολιτεία τελέως κεκοσμησεται, *The city will continue to be completely organized*; ἐγγράφεται, *He shall continue enrolled*. In thus expressing *continuance*, it agrees in signification with the *perfect*, and hence,

2. It is the *natural* future of those perfects which have acquired a separate meaning, of the nature of the *present* (*Obs. 9.*); as, λείπεται, *he has been, and continues left*, i. e. *he remains*; Paulo-post F. λελειψεται, *he shall remain*; κέκτημαι,

I have acquired and continue to retain, i. e. I possess; Paulo post future κερήσομαι, I shall possess.

3. It is frequently used to intimate that a thing will be done speedily; as, φράξαι καὶ πεφράξεται, *speak and it shall be done immediately.*

§ 77. GENERAL OBSERVATIONS ON THE TENSES.

Obs. 1. Time is naturally divided into the *Present, Past, and Future*; and in each of these divisions an action may be represented either as incomplete and continuing, or as completed at the time spoken of; thus,

PRESENT.	{ Action continuing; as, γράφω, <i>I write or am writing.</i>
	{ Action completed; as, γέγραφα, <i>I have written.</i>
PAST.	{ Action continuing; as, ἔγραφον, <i>I was writing.</i>
	{ Action completed; as, ἐγγράφειν, <i>I had written.</i>
	{ Action continuing; as, γράψω, <i>I shall write.</i>
FUTURE.	{ Action completed; as, γεγράψω, <i>I shall have written.</i>

Of these six divisions of time, it will be observed, that all except the last are expressed by distinct forms or tenses of the verb; and this last is also expressed by a distinct form in the passive voice, called the *Paulo-post future*. It may also be noticed that in each of these three divisions of time, by means of an auxiliary verb and the infinitive, an action may be represented as on the point of beginning; thus,

PRESENT. μέλλω γράφειν, *I am about to write.*

PAST. ἔμελλον γράφειν, *I was about to write.*

FUTURE. μελλήσω γράφειν, *I shall be about to write.*

Obs. 2. Besides these, the Greek has the advantage of a separate tense under the division of *past time*, to intimate simply that the action is past without reference to any particular point of time at which it took place, and hence is denominated the *Aorist*, i. e. *indefinite*. This tense is rendered into English and Latin by the imperfect and perfect tenses in an indefinite sense.

Obs. 3. The tenses, divided as above into three classes, in respect of time, are farther, with regard to their termination and use, divided into *two classes* or series, which may be de-

nominated the *Chief* or *Primary*, and *Secondary* tenses; thus,

Chief, or Primary.

Present.

Perfect.

Future.

Future-passive.

Secondary.

Imperfect.

Pluperfect.

1 Aorist.

2 Aorist.

The chief tenses are employed in the direct address, to express actions as present or future. The secondary are used in the recital of these actions as past; and hence are sometimes denominated the *Historical Tenses*.

Obs. 4. In the English expression of the moods and tenses, &c. great precision cannot be expected. Their signification often varies according to the conjunctions and particles with which they are joined, and hence, a corresponding variety of translation becomes necessary. In consequence, also, of the number of independent forms being greater in the Greek verb than in the English, it is necessary to express certain tenses and moods, in the former, by a circumlocution in the latter; and sometimes, in order to give the precise idea of the Greek tense, a totally different construction must be adopted in the English sentence by which it is translated; thus, having no imperative in the past tense in English, the full force of the imperative forms, in the past tenses in Greek, must either be lost in the translation, or preserved at the expense, often, of a clumsy circumlocution. (§ 75, *Obs. 5.*) In like manner, if we were required to give a strict translation to an aorist participle, according to the idiom of our language, we must use, not a participle, but a tense of the verb; thus, τοῦτο ποιήσας ἀπῆλθεν, is commonly rendered, *having done this, he departed*; when, in fact, it should be, *when he did this, he departed*. The ordinary rendering of the moods and tenses is the same in Greek as in Latin. This, as well as peculiarities of usage, is fully illustrated, §§ 75, 76.

§ 78. AUXILIARY VERBS.

Although the Greek language is richer than any other in independent forms, nevertheless a circumlocution is frequently made use of, by means of the auxiliary verbs εἶναι, κυρεῖν, διάρχεσθαι, ἔχειν, &c., in connection with a participle or infinitive,

partly to supply deficient, or to avoid inharmonious forms, partly to strengthen the signification, and partly to express, with more minuteness and precision, the time and manner of action or state expressed by the verb; thus,

1. The subjunctive and optative in the perfect passive, are generally formed with εἶναι and the perfect participle; the independent forms being rarely used. The same construction is sometimes used in the active voice.

2. To express a *purpose of doing*, or the *proximity* of an event, μέλλω, θέλω and ἐθέλω, with the infinitive, are used; as, *δ,τι μέλλεις λέγειν, whatever you are about to say.*

3. *Continuance*, or a *permanent state*, combined with the various circumstances of *commencement*, *simple existence*, *priority*, *energy*, or *accident*, is expressed by γίνομαι, εἶμι, ὑπάρχω, κίω, ἔχω, τυγχάνω, with a participle; as, ἐγένετο ἄνθρωπος ἀπεσταλμένος, *there was a man sent.*

4. The *completion of an event* is expressed by εἶμι, with a *past participle*. With such a participle, εἶμι in the past tense is equivalent to the pluperfect, but is much more emphatical; as, τοὺς συκοφάντας τῆς πόλεως ἦν διώξας, *he was after driving the informers from the city.* In like manner, ἔσομαι in the future, with a past participle, expresses the *future perfect* in the indicative; the subjunctive and optative of which is supplied from the aorists and perfect; as, πεποιημένον ἔσται, *it shall have been done, or it shall be done quickly.*

5. *Anticipated performance* is expressed by φθάνω or προφθάνω, with a participle; as, Συνιθίσταται φθάσαι τι δράσαντες ἢ παθεῖν, *they conspire to do something to avoid suffering.*

6. *Secrecy*, so as to escape not only the knowledge of others, but even a person's own consciousness, is expressed by λανθάνω, with a participle; as, ἔλαθον τινὲς ξενιάσαντες ἀγγέλους, *some persons entertained angels unawares.*

7. A variety of other circumstances are expressed by joining appropriate adjectives and participles, with εἶμι; as, φανερός ἦν θύων, *he sacrificed openly.*

8. *Strong and earnest desire* is expressed by the imperfect or second aorist of ὀφείλω, agreeing with its subject, and commonly followed by the infinitive; the particle εἴτε is sometimes joined with it and sometimes not; as,

μη ὀφελον νικᾶν, *I wish that I had not conquered.*
 Αἶψ' ὀφελον μεῖναι, *Would to God I had staid.*

9. *Imperious duty or necessity* is expressed by verbal adjectives in -τεος, (§ 80.) either agreeing with their substantives, or, what is more usual, having their agents in the dative, and governing their objects as the verbs do from which they are derived; as, ὁ ἀγαθὸς μόνος τιμητέος, *the good man alone must be honoured.*

10. In some cases there appears to be a pleonasm in the use of certain auxiliaries, where there is really none; for by analyzing the expressions, we shall find every word having its own distinct force; thus, ἐκὼν εἶναι ἐπιλαθόμενος, is incorrectly translated *forgetting willingly*. The full force of the words may be expressed in English, thus, *willing to be after forgetting*, according to the ancient Celtic idiom. (See No. 4. also Construction of the Participle.)

§ 79. PARTICIPLES.

The PARTICIPLE is a part of the verb, and expresses its meaning considered as a quality or condition of an object; as,

ἦλθε βλέπων, *he came seeing.*

στὰς κάτωθεν ἐπῆνει αὐτόν, *standing below he praised him.*

Participles are varied like Adjectives, by gender, number, and case, to agree with Substantives in these accidents. If the idea of time be separated from the Participle, it becomes an Adjective.

Every Tense in Greek, except the Imperfect and Pluperfect, has its Participle,—a circumstance which gives the language a decided advantage over the Latin, which has no Present Participle Passive, nor Past Participle Active.

§ 80. VERBAL or PARTICIPIAL ADJECTIVES in -τός and -τέος.

The Greeks have verbal adjectives, which both in signification and use, nearly resemble participles. They are formed by adding the syllables -τός and -τέος to the first root of the verb; thus,

	Root.	Verbal Adj.
λέγω, <i>I say,</i>	λεγ- τός,	λεκτός, <i>said.</i>
γράφω, <i>I write,</i>	γραφ- τός,	γραφτός, <i>written.</i>
φιλέω, <i>I love,</i>	φιλε- τίος,	φιλητέος, <i>to be loved.</i>

Those derived from liquid verbs add -τός and -τέος to the second root; as,

τείνω, *I extend,* 2d R. ταν- τέος, τατέος, *to be extended.*

Note. In those derived from pure verbs the vowel preceding the termination is sometimes lengthened, sometimes not; thus, from φιλέω, the adjective is φιλητέος, but from αἰρέω, αἰρετός.

Obs. 1. The verbal adjectives in -τός have commonly a passive signification, and either correspond to the Latin *perfect participle passive*; as, ποιητός, *factus, made*; χυτός, *aggestus*, σιγεπτός, *flexus*; or, they convey the idea of *ability* and *capacity*, expressed by the Latin adjectives in -ilis; thus, ὁρατός, *visibilis, visible*; ἀκουστός, *audible*, &c. Frequently, however, they have an active signification; as, καλυπτός, *concealing*; μεμπτός, *blaming*, &c.

Obs. 2. Those in -τέος correspond to the Latin future participle in -dus, and convey the idea of *duty, necessity, or obligation*; as, φιλητέος, *amandus, who ought to be loved*; ποτέος, *bibendus, which ought to be drunk*.

Obs. 3. -τέον, in the neuter, (among the Attics more commonly -τέα in the plural,) corresponds to the Latin gerund; thus, ποτέον, (Attic ποτέα) ἐστί, *bibendum est*; πολεμητέα ἐστί, *bellandum est*.

Note. For the construction of these adjectives, see Syntax, § 147. *Obs. 2.*

§ 81. OF CONJUGATION.

The Conjugation of a verb is the arranging of its different moods and tenses according to a certain regular order.

There are two conjugations in Greek, the *first* of verbs in ω; and the *second* of verbs in μ.*

* *Note.* Those who, *after full examination*, prefer the more common method of forming the tenses by deriving one tense from another, will find the Rules in the Appendix. They will of course pass over this part of the Grammar, from § 82 to § 97 inclusive, except §§ 87—90, "On the Augment," which is the same in all methods of formation.

The changes which a verb undergoes by inflection to distinguish its different voices, moods, tenses, numbers, and persons, may all be referred to three heads; the **ROOT**, the **AUGMENT**, and the **TERMINATIONS**.

§ 82. I. OF THE ROOT and its CHARACTERISTIC.

1. The **Root** is that part of the verb which remains unchanged throughout, (except as required by the rules of Euphony, § 6,) and serves as the basis of all the different forms which the verb assumes.

2. The final letter of the root is called the **CHARACTERISTIC**, because the verb is denominated *pure*, *mute*, or *liquid*, according as that letter is a *vowel*, or a *mute*, or a *liquid*.

3. In all primary forms of the verb the characteristic is the letter next the termination in the present indicative; thus, γ in λέγω; π in τρέπω; ν in λίσσω; ν in τείνω, &c.

Etc. But if of two consonants the last be either τ or a liquid, the first is the characteristic; thus, π in τίπτω and μάπτω; κ in τίκτω; μ in τέμνω; hence the following

GENERAL RULE FOR FINDING THE ROOT.

4. *Strike off from the present indicative all that follows the characteristic; what remains is the first root*; thus, λέγ-ω, τρέπ-ω, μάπτ-ω, στέλ-λω, τέμ-νω, &c.

Obs. 1. Many verbs have a *Secondary* form in the present and imperfect, which has come into general use, while the *original* form or *theme*, has become obsolete, § 116. The root of the *theme* nevertheless remains the proper root of the verb in the other tenses, and will be found in the first future by striking off -σω. If the letter next preceding be a consonant, it is the characteristic of the verb. If it be a long vowel, either

that or its corresponding short vowel is the characteristic. But if it be a short or doubtful vowel, the characteristic is either that vowel itself, or a τ -mute, which has been rejected before $-\sigma\omega$ for the sake of sound. § 6. 8. This *Obs.* applies

1st. Verbs in $-\sigma\sigma\omega$ ($-\tau\tau\omega$), or $\zeta\omega$, are secondary forms, derived from primary, whose characteristic is a κ -mute (commonly γ) when the future ends in $\xi\omega$; or a τ -mute (commonly δ) when the future ends in $\sigma\omega$. The characteristic being substituted for $\sigma\sigma$, ($\tau\tau$), or ζ , gives the primary form. Thus,

Secondary form.	Future.	Char.	Primary form.	Root.
πράσσω ($\tau\tau\omega$),	πράξω,	γ ,	πράγω,	πραγ.
κράζω,	κράξω,	γ ,	κράγω,	κραγ.
πλάσσω ($\tau\tau\omega$),	πλάσσω,	δ ,	πλάδω,	πλαδ.
φράζω,	φράσσω,	δ ,	φράδω,	φραδ.
ἀρπάζω,	{ ἀρπάξω,	γ ,	ἀρπάγω,	ἀρπαγ
	{ ἀρπάσσω,	δ ,	ἀρπάδω,	ἀρπαδ.

2d. Most verbs in $-\sigma\kappa\omega$ are secondary forms from pure verbs in ω (§ 116. I.) The primary forms will appear by dropping $\sigma\kappa$; thus, $\gamma\eta\rho\acute{\alpha}\sigma\kappa\omega$, primary form $\gamma\eta\rho\acute{\alpha}\omega$, Root, $\gamma\eta\rho\alpha$.

3d. Many verbs, irregular in the pres. and imperf., are secondary forms from obsolete verbs which furnish the roots for the other tenses. See §§ 116 and 117. In nearly all such verbs the first root will be found by taking $-\sigma\omega$ or $\sigma\omicron\mu\alpha\iota$ from the future as found in the Lexicons; thus,—

Secondary form.	Future.	1 Root.	Primary form.
λαμβάνω,	λήψομαι,	ληβ,	ληβω.
λανθάνω,	λήσω,	ληθ,	ληθω.
πυνθάνομαι,	πείσομαι,	πενθ,	πεύθω.
βαίνω,	βήσομαι,	βα,	βύω.

REM. In reducing secondary into primary forms in this manner, the vowel before $-\sigma\omega$ and $\sigma\omicron\mu\alpha\iota$ in the future, made long by § 96, R. 1., must be shortened; and the τ -mute, rejected by § 94, R. 2., must be restored, to give the proper form of the root; as in $\betaαίνω$, and $\lambdaανθάνω$, above. The proper characteristic in mute verbs concealed by combining with $-\sigma\omega$, &c. will always be seen in the 2 aorist, or 2 perfect. Thus in $\lambdaανθάνω$ the 2 aor. is $\epsilon\lambdaαθον$ showing the characteristic to be θ , and 1 root, consequently, $\lambdaη\theta$.

Obs. 2. The letter τ is frequently added to the root before the termination in the present and imperfect, apparently to strengthen the sound, as in $\tau\acute{\omicron}\pi\tau\omega$. The characteristic, if a middle or aspirate mute, coming before this τ , is of course changed into its own smooth (§ 6. 2.); thus, $\delta\alpha\phi$ before $-\tau\omega$ becomes $\delta\alpha\pi$ - and the verb, $\deltaάπτω$. Hence in order to find the root, the characteristic changed by Euphony must be restored as in the following words;

		Charac.	Root.
βλάπτω, by Euphony for βλάβτω,		β,	βλάβ.
κρίπτω,	κρίβτω,	β,	κρίβ.
καλύπτω,	καλίβτω,	β,	καλίβ.
ἄπτω,	ἄφτω,	φ,	ἄφ.
δάπτω,	δάφτω,	φ,	δάφ.
θάπτω,	θάφτω,	φ,	θάφ.
σκάπτω,	σκάφτω,	φ,	σκάφ.
δρύπτω,	δρύφτω,	φ,	δρύφ.
ῥίπτω,	ῥίφτω,	φ,	ῥίφ.
ῥᾶπτω,	ῥάφτω,	φ,	ῥάφ.

Also σμύχω and ψύχω have their roots σμύγ and ψύγ.

Note. The above list contains all the words to which this observation is applicable.

Obs. 3. Many verbs change the *form* of the root in the *second* tenses, i. e. in the second future passive, and second aorist; and in the second perfect, and second pluperfect active. These forms, for the sake of distinction, may be termed the **SECOND** and **THIRD** roots—the root of the *present* being the **FIRST** ROOT.

§ 83. OF THE SECOND ROOT.

The *second* root is always formed from the *first*, according to the following

RULES.

1. A long vowel in the first root is changed into α in the second; thus,

Verb.	1st R.	2d R.
στήπω,	στήπ-	σαπ-
τρώω,	τρώγ-	τραγ-

2. In diphthongs, α is retained and ε is rejected; as,

Verb.	1st R.	2d R.	Verb.	1st R.	2d R.
φαίνω,	φαίν-	φαν-	λείπω,	λείπ-	λιπ-
καίω,	καί-	κα-	φεύγω,	φεύγ-	φύγ-

Exc. But liquid dissyllables change $\epsilon\iota$ into α , polysyllables into ε ; as,

	Verb.	1st R.	2d R.
Diss.	τείνω,	τείν-	ταν-
Polysyl.	ἀγείρω,	ἀγείρ-	ἀγερ-

3. In dissyllables not pure, ε before or after a liquid, is changed into α ; as,

Verb.	1st R.	2d R.	Verb.	1st R.	2d R.
τέμνω,	τέμ-	ταμ-	στέλλω,	στέλ-	σταλ-
δέφκω,	δέφκ-	δαφκ-	πλέκω,	πλέκ-	πλακ-

Exc. But ε remains unchanged after λ , in λέγω, βλέπω, φλέγω.

4. Pure verbs in $-\acute{\alpha}\omega$ and $-\acute{\epsilon}\omega$ reject the α and ε ; as,

Verb.	1st R.	2d R.
μυκᾶω,	μυκᾶ-	μυκ-
σιτυῖω,	σιτυῖ-	σιτυγ-

§ 84. OF THE THIRD ROOT.

The *third* root is always formed from the *second*, according to the following

RULES.

1. ε , of the second root, is changed into $\omicron$ in the third; as,

Verb.	1st R.	2d R.	3d R.
λέγω,	λέγ	λεγ-	λογ-
ἀγείρω,	ἀγείρ-	ἀγερ-	ἀγορ-

2. α , of the second root, from ε or $\epsilon\iota$ in the first, is changed into $\omicron$ in the third; as,

Verb.	1st R.	2d R.	3d R.
πλέκω,	πλέκ-	πλακ-	πλοκ-
σπείρω,	σπείρ-	σπαρ-	σπορ-
τείνω,	τείν-	ταν-	τον-
τέμνω,	τέμ-	ταμ-	τομ-

3. *ε* of the second root, from *ει* of the first, is changed into *οι*; as,

Verb.	1st. R.	2d. R.	3d. R.
λείπω,	λείπ-	λιπ-	λοιπ-

4. *α* of the second root, from *η* or *αι* of the first, is changed into *η* in the third; as,

Verb.	1st. R.	2d. R.	3d. R.
σῆπω,	σῆπ-	σαπ-	σηπ-
φαίνω,	φαίν-	φαν-	φην-
likewise θάλλω,	θαλ-	θαλ-	θηλ-
πλατίζω,	πλαγ-	πλαγ-	κληγ-

§ 85. VERBS WHICH WANT THE SECOND AND THIRD ROOTS.

Many verbs want the second tenses, and perfect and pluperfect middle and consequently the second and third roots. (§ 76. *Obs.* 7. N. B.) These are as follows,

RULE 1. Pure verbs want the second root.

Exc. 1. The following primitives are excepted; γόω, σπώω, μυκάομαι, γηθέω, δουπέω, πιτυπέω, φηγέω, πιτνέω, στυγέω, τογέω, ληκέω, θορέω, σιερέω, σχέω, δαίω, παίω and a few others. *Ακούω* has the third root άκο, but no second.

Exc. 2. A few dissyllables in *ω* and *ύω* have the second and third roots the same as the first.

Note 1. Several of these are reckoned with anomalous verbs. § 117. Some verbs derive their second and third roots from obsolete presents; such as, *άίρω* and many verbs in *-άνω* and *-άνομαι*, for which see the same section.

RULE 2. Derivatives in *-είω*, *-άζω*, *-ίζω*, *-αίνω*, *-ίγνω*, want the second root.

Note 2. Primitives in these terminations usually have the second root.

Obs. 1. Several verbs which have no second root, and consequently no second aorist in the first conjugation, derive the second aorist active and middle from forms in the second conjugation; thus, *δύω*, 2 a. *ἔδυν*, from *ΔΥΜΙ*; *βαίνω*, 2 a. *ἔβην*, from *ΒΗΜΙ*; *γγινώσκω*, 2 a. *ἔγνων*, from *ΓΝΩΜΙ*, derived from *γνόω*.

Obs. 2. Many verbs not included under the above rules never use the second tenses; others have them only in the passive voice; others again are used in these tenses only by certain writers.—In such a variety of usage, it is proper to assume that all verbs not included in the above classes form the second and third roots according to the rules in § 83 and 84.

§ 86. OF THE TENSE ROOT.

The **TENSE-ROOT** is that part which remains unchanged in all parts of the *same tense*. It consists of all that precedes the termination, except the Augment.

Obs. 1. In some of the tenses certain letters are inserted between the verb-root and terminations. These are called the *Signs of the tenses* to which they belong, because they serve to distinguish these tenses from others. These *Tense-signs* added to the verb-root form the *Tense-root* in these tenses; and prefixed to the terminations they form the *Tense-endings*, § 93. 2. Hence in the tenses which have no sign, the *Verb-root* alone is the *Tense-root*, and the *termination* alone is the *Tense-ending*; as, *ἐ-λπι-ον*. (*Obs. 4.*)

These letters with the tenses to which they belong, are exhibited in the following

TABLE OF TENSE-SIGNS.

1. In mute and pure verbs the Tense-signs are in the

	Act.	Mid.	Pass.
1 Future,	-σ-	-σ-	-θησ-
1 Aorist,	-σ-	-σ-	-θ-
2 Future,	—	—	-ησ
Perf. and Pluperf.	-ι- or -κ-	—	—

2. In liquid verbs the tense-signs are in the

1 Future,	-σ-	-σ-	-θησ-
1 Aorist,	—	—	-θ-
2 Future,	—	—	-ησ-
Perf. and Pluperf.	-κ-	—	—

Obs. 2. If the characteristic be a π-mute or a κ-mute, the sign of the perfect and pluperfect active is the *spiritus asper*, (') which combining with the mute before it (§ 6. 3.) changes

π or θ into ϕ ; κ or γ into χ . But when the characteristic is ϕ or χ the spiritus asper disappears.

Obs. 3 If the characteristic be a vowel, or a τ -mute, or a liquid, the sign of the Perfect and Pluperfect active is π .

Obs. 4. In all the Tenses except those in the above table, i. e. in the second Aorist through all the voices;—the 2d perfect and 2d pluperfect active, and the perfect and pluperfect passive,—and also, in liquid verbs, the First Aorist active and middle, the *Tense-root* and the *Verb-root* are always the same. So also in the present and imperfect in all voices.

Exc. But irregular verbs, and those which fall under the Exceptions and Observations, § 82, have the Tense-Root in the Present and Imperfect different from the Verb-root—though like other verbs it consists of all that precedes the termination in the present indicative. Thus, for example, in *πράσσω*, the Tense-Root in the Pres. and Imperf. is *πράσσω-*, while the Verb-Root is *πράγ*. In *λαμβάνω* the Tense-Root of the Pres. and Imperfect is *λαμβάν-*, while the Verb-Root is *λήβ*; and so of others.

WORDS FOR PRACTICE ON THE PRECEDING RULES.

τόπιω, <i>I strike.</i>	λείπω, <i>I leave.</i>	δείδω, <i>I fear.</i>
λέγω, <i>I say.</i>	πλέκω, <i>I fold.</i>	διδάσκω, <i>I learn.</i>
χαίρω, <i>I rejoice.</i>	τρώγω, <i>I eat.</i>	τρέπω, <i>I turn.</i>
σπείρω, <i>I sow.</i>	ὀφείλω, <i>I owe.</i>	μιαίνω, <i>I pollute.</i>
τρέφω, <i>I nourish.</i>	μήκρω, <i>I seize.</i>	πέμπω, <i>I send.</i>
ἄγω, <i>I lead.</i>	πράσσω, <i>I do.</i>	μένω, <i>I remain.</i>
κράζω, <i>I cry aloud.</i>	φράζω, <i>I say.</i>	νέμω, <i>I assign.</i>
βάλλω, <i>I cast.</i>	φαίνω, <i>I shew.</i>	ποιέω, <i>I make.</i>
πειθω, <i>I persuade.</i>	ἀρπάζω, <i>I plunder.</i>	στέλλω, <i>I send.</i>
αἰνέω, <i>I praise.</i>	ἐγείρω, <i>I awake.</i>	μείρω, <i>I divide.</i>
ἀμείβω, <i>I change.</i>	θύω, <i>I sacrifice.</i>	πειράζω, <i>I try.</i>
ἠρόω, <i>I plow.</i>	καλέω, <i>I call.</i>	πρήθω, <i>I burn.</i>
βλέπω, <i>I see.</i>	κείρω, <i>I shave.</i>	ἐρίνω, <i>I sprinkle.</i>

§ 87. II. OF THE AUGMENT.

1. The AUGMENT is prefixed to the root in the Preterite Tenses.

2. Of these the Imperfect and Aorists have the augment in the indicative only. The Perfect, Pluperfect, and Paulo-post Future retain it through all the moods.

3. The Present and Future have no augment.

4. When the augment prefixes a syllable to the verb, it is called the *syllabic* augment. When it only lengthens the initial vowel, it is called the *Temporal* augment. The first is used when the verb begins with a consonant, the second, when it begins with a vowel or diphthong.

§ 88. RULES FOR THE AUGMENT.

1. If the verb begins with a consonant, the augment ϵ is prefixed; as, $\tauύπτω$, $\epsilonτυπτον$; $\rhoίπτω$, $\epsilonρρίπτον$, § 6. 5.

2. The perfect also reduplicates the initial consonant; as, $\tauύπτω$, perf. $τετυφα$.

Exc. 1. The aspirate reduplicates its own smooth; as, $\thetaανμάζω$, perf. $τεθαίμακα$; $φαίνω$, perf. $πέφαγκα$, § 6. 4.

Exc. 2. Verbs beginning with ρ , $\gammaν$, $\phiθ$, or σ before or after a consonant, do not reduplicate; thus,

$\gammaν-$	$\gammaνόω$,	$\xiγνωκα$.	$\deltaσ-$	$ζάω$,	$\xiζηκα$.
$\phiθ-$	$\phiθίω$,	$\xiφθικα$.	$\sigmaπ-$	$\sigmaπεύδω$,	$\xiσπενκα$.
$\piσ-$	$\ψεύδω$,	$\xiψευκα$.	$\sigmaτ-$	$\sigmaτέφω$,	$\xiστεφα$.

Obs. 1. Sometimes also verbs beginning with $\kappaτ$, and $\piτ$, do not reduplicate; as,

$\kappaτ-$	$\κτείνω$,	$\xiκταγκα$.	$\κτίζω$,	$\xiκτικα$.
$\piτ-$	$\πιτόεω$,	$\xiπιτόηκα$.		

And sometimes, though rarely, those beginning with $\gammaλ$, $\deltaλ$

3. When the perfect reduplicates the initial consonant, the pluperfect indicative receives a second augment; as, $\tauύπτω$, perf. $τέ-τυφα$, pluperf. $\epsilon-τε-τίφειν$.

Otherwise not; as, $\rhoίπτω$, perf. $\xiρρίφα$, pluperf. $\xiρρίφειν$.

4. If the verb begin with α , ϵ , $ο$, or with $αν$, $αι$,

αι, the initial vowel is changed into its own long, and ι of the diphthong is subscribed; thus,

α,	ἀνίω,	<i>I perform,</i>	ἔνυον.
ε,	ἐλπίζω,	<i>I hope,</i>	ἑλπίζον.
ο,	ὀπάζω,	<i>I afford,</i>	ὀπαίζον.
αυ,	αὐξάνω,	<i>I encrease,</i>	ἰξάνον.
αι,	αἶρω,	<i>I raise,</i>	ἔρον.
οι,	οἰκίζω,	<i>I build,</i>	ὠκίζον.

Exc. 1. E is often changed into its own diphthong; as,

ἔχω,	<i>I have,</i>	εἶχον.
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The verbs which change ε into ει are the following: *έλω, εἶζομαι, ἐθίζω, ἐλίσσω, ἔλκω, ἐλπείω, ἐλπίω, ἐλέω, ἔλω, ἐπομαι, ἔπω, (this verb retains the augment through all the moods) ἐφίω, ἐρέω, ἐρπω, ἐρπύζω. ἐρύω, ἐστήκω, ἐστιάω, ἔχω. and έω, 20.*

Exc. 2. If the verb begins with εο, the ε is unchanged and the ο augmented; as, *ἐορτάζω, ἐώρταζον.*

So also some 2d pluperf. active; viz. from the 2d perf. *έολπα, pluperf. έώλπειν;—έοικα, έώκειν;—έοργα, έώργειν.*

Exc. 3. *Άω, I blow; άτω, I hear; άηθέσσω, I am unused; άηθίζομαι, I loathe;* retain the initial vowel unchanged; as also some verbs derived from *οἶκος, οἶνος, οἰωνός, and οἶαξ; as, οἰνίζω, I smell of wine, οἶνιζον;* and also perfects middle when the root begins with *οι;* as, *οἶδα, plup. οἶδεν.*

5. If the initial vowel is not α, ε, ο, or αυ, αι, οι, it is not augmented: but ι and υ short are made long; as,

ι,	ἵκομαι,	ἱκόμην.	ει,	εἰπάω,	εἶπαζον.
υ,	ὑβρίζω,	ὑβρίζον.	ευ,	εὐρίσκω,	εὐρίσκον
η,	ἡχέω,	ἡχεον.	ου,	οὐτάζω,	οὐταζον.
ω,	ὄθω,	ὄθον.	See Exceptions, § 90. 4. 5.		

§ 89. AUGMENT OF COMPOUND VERBS.

1. When the verb is compounded with a preposition, the augment comes between the preposition and the verb; as, *προσ-φέρω, προσ-έ-φερον.*

Obs. 1. The prepositions drop their final vowel before the augment *ε*; as, ἀποφαίνω, ἀπέφαινον; καταβάλλω, κατέβαλλον; —But,

Obs. 2. περί before *ε* remains unchanged; πρό usually combines with it by contraction; thus, προέδην becomes προέδην. § 38. II.

Obs. 3. When *ν*, in the prepositions σύν and ἐν, is changed into another consonant, by the rules of euphony, § 6. 15., it is recovered when separated from that consonant, by the augment *ε*; thus, συλλέγω, συνέλεγον; συγγράφω, συνέγραφον; ἐμμένω, ἐνέμενον.

2. Verbs compounded with *δυσ* and *εὖ*, take the augment after the particle, when the simple verb begins with *α*, *ε*, *ο*, or with *αυ*, *αι*, *οι*; as, *δυσσαρκεστέω*, *δυσσηρέστεον*; *εὖορκέω*, *εὖορκεον*

3. But if the simple verb begin with any other vowel or consonant, *δυσ* is augmented, *εὖ* remains unchanged; as, *δυστυχεῖω*, *ιδυστύχεον*, *δεδυστύχηκα*; *εὖτυχεῖω*, *εὖτύχηκα*.

4. Other compounds generally take the augment at the beginning.

EXCEPTIONS.

The exceptions from these rules are but few, and will be best learned by practice. Some writers augment certain compound verbs in the beginning, and others in the middle; while other verbs are sometimes augmented in both; as, *ἐπισταμαι*, *I understand*, *ἡπιστάμην*; *ἀνορθόω*, *I erect*, *ἠνώρθουν*, *καθεύδω*, *I sleep*, *καθηϋδον* or *ἐκάθευδον*; *ἐνοχλέω*, *I disturb*, *ἠνώχλεον*.

§ 90. OBSERVATIONS ON THE AUGMENT.

1. In the early Greek poets the use of the augment is very fluctuating, the same word sometimes occurring with the augment and sometimes without it; as, *ἐξέφερες* and *ἔκφερες*, *he carried out*; *ἔλαβε* and *λάβε*, *he took*; *ἤγεε* and *ἄγεε*, *he brought*; *ἰδέδεκτο*, *δέδεκτο*, and *δέκτο*, *he had received*.

Obs. 1. From the antiquity of the Ionic, this has been usually considered a peculiarity of that dialect; but it occurs frequently in the Attic writers, particularly in choruses; as, *σίοθη* for *ἰσίοθη*, *he was driven*; *γεγέννητο* for *ἐγγεγέννητο*, *it had been*; *ἀνάλωκα* for *ἀνήλωκα*, *I have spent*.

2. In Homer and Hesiod, aorists often receive the reduplication, which remains through all the moods; thus, *πεπάρμω* for *πάρμω*, *I shall have laboured*; *λάβεσθαι* for *λάβεσθαι*, *to have received*.

3. In all dialects, verbs beginning with *λ* and *μ* frequently take *ε* or *ει* as the augment of the perf.; as, *εληφα* for *λεληφα*, *I have taken*; *ειμυσται* for *μεμυσται*, *it has been decreed*.

4. The Attics often change the simple augment *ε* into *η*, and augment the initial vowels of verbs beginning with *ει* and *εδ*; as, *ηδυνάμην* for *εδυνάμην*, *I was able*; *ηκυζον* for *εκυζον*, *I assimilated*; *ηχόμην* for *εδόμην*, *I prayed*; *ηδεν* for *εδεν*, *I knew*.

5. In verbs beginning with *α*, *ε*, *ο*, or with *αυ*, *αι*, *οι*, the Attics sometimes prefix *ε* instead of the usual augment; i. e. they use the *syllabic* instead of the *temporal* augment; as, *εεξα* for *ηξα*; *εάλωκα* for *ηλωκα*. Sometimes they use both; as, *εεραω*, *I see*, *εεραον*, *εεραυκα*.

6. When the verb begins with *α*, *ε*, or *ο*, followed by a consonant, the first two letters are sometimes repeated before the ordinary augment. This is called the **ATTIC REDUPLICATION**; thus,

<i>αγείρω</i> , <i>I assemble</i> ;	<i>ηγερκα</i> , Atticé, <i>αγ-ηγερκα</i> .
<i>δζω</i> , <i>I smell</i> ;	<i>εδδα</i> , <i>εδ-ωδα</i> .
<i>ορύσσω</i> , <i>I dig</i> ;	<i>ωρυχα</i> , <i>ορ-ωρυχα</i> .

Obs. 2. The pluperfect sometimes takes a new augment on the initial vowel of the reduplication; thus, *ακ-ήκου*, *ικ-ηπόειν*.

Obs. 3. This form of the verb frequently changes a long vowel or diphthong into a short or doubtful vowel in the third syllable; thus, *αλήλεφα* for *ηλειφα*, and *αλήλεμμαι* for *ηλειμμαι*, from *αλειφω*; *ακήκοα* for *ηκοα*, from *ακούω*.

7. *Rule.* The *simple augment* is confined to the indicative mood; the *reduplication* remains in all the moods.

§ 91. III. OF THE TERMINATION.

1. The **TERMINATIONS** are added immediately to the tense root, and by their changes serve to distinguish the *voices*, *moods*, *numbers*, and *persons*. See § 213, p. 299.

2. In verbs of the first conjugation the termination generally consists of two parts, the *mood-voice*, which serves to dis-

tinguish the moods, and the *final letters*, which indicate the voice, number and person.

3. The *Mood-vowel* is the first letter of the termination, and in the indicative mood is always short or doubtful; (except in the pluperfect act. and mid. which have always *ε*;) in the subjunctive it is always long, and in the optative always a diphthong.

4. The *Final letters* are divided into two classes, *Primary* and *Secondary*; so called because the former are always used in the indicative of the primary tenses, (§ 77. *Obs.* 3.) and the latter in the indicative of the secondary, and because the secondary always correspond to, and are derived from the primary. They are as follows:

ACTIVE VOICE.

<i>Primary.</i>			<i>Secondary.</i>		
1.	2.	3.	1.	2.	3.
Sing. -ο,	-ς,	-ι,	Sing. -ν,	-ς,	—,
Dual. —,	-ιον,	-ιον,	Dual. —,	-ιον,	-την,
Plural. -μεν,	-τε,	-ντι.	Plural. -μεν,	-τε,	-ν.

MIDDLE AND PASSIVE.

<i>Primary.</i>			<i>Secondary.</i>		
1.	2.	3.	1.	2.	3.
Sing. -μαι,	-σαι,	-ται,	Sing. -μην,	-σο,	-το,
Dual. -μεθον,	-σθον,	-σθον,	Dual. -μεθον,	-σθον,	-σθην,
Plural. -μεθα,	-σθε,	-νται.	Plural. -μεθα,	-σθε,	-ντο.

5. These final letters with the mood-vowels prefixed, make up the terminations through the whole verb in the indicative, subjunctive, and optative moods. The subjunctive mood always takes the primary final letters, and the optative the secondary. The final letters and mood-vowels of the imperative and infinitive will be seen in the following tables.

6. N. B. The indicative mood vowel *ο*, or the subjunctive *ω*, combining with the final letter *ο*, makes *ω*; with *-ντις*, they make *-ουσι* and *-ωσι*, § 6. 8, and 16, and 18. In the 2d person singular, Middle and Passive, the primary final letters are *-σαι*; combined with the mood vowels *ε* or *η*, they make *-σαι* and *-ησαι*, which by elision and contraction become *η*, § 101. 8. So also the secondary *-σο* with *ε* prefixed, makes *-σοε*, and by elision and contraction *-ου*. The other combinations will be easily understood. See § 101. 8, as above.

§ 92. TABLES OF TERMINATIONS.

I. ACTIVE VOICE.

INDICATIVE.

Primary Tenses.

<i>Pres. and Fut.</i>			<i>1st and 2d Perfect.</i>		
S.	-ω,	-εις, -ει,	-α,	-ας,	-ε,
D.		-ειον, -ειον,		-ατον, -ατον,	
P.	-ομεν,	-ετε, -ουσι.	-αμεν,	-ατε,	-ασι.

Secondary Tenses.

<i>Imperf. and 2d Aor.</i>			<i>1st and 2d Pluperf.</i>			<i>1st Aor.</i>		
S.	-ον,	-εις, -ε,	-ειν,	-εις, -ει,		-α,	-ας,	-ε,
D.		-ειον, -ετιν,		-ειτον, -ετιν,			-ατον, -ατιν,	
P.	-ομεν,	-ετε, -ον.	-ειμεν,	-ειτε, -εισαν.		-αμεν,	-ατε, -αν.	

SUBJUNCTIVE.

S.	-ω	-ης, η,	The same as first column.	The same as first column.
D.		-ηιον, -ηιον,		
P.	-ωμεν,	-ητε, -ωσι.		

OPTATIVE.

S.	-οιμι,	-οις, -οι,	The same as first column.	-αιμι,	-αις, -αι,
D.		-οιτον, -οιτιν,			-αιτον, -αιτιν,
P.	-οιμεν,	-οιτε, -οιεν.		-αιμεν,	-αιτε, -αιεν.

IMPERATIVE.

S.	-ε,	-ετω,	The same as first column.	-ον,	-ατω,
D.		-ετον, -ετιν,		-ατον, -ατιν,	
P.		-ετε, -ετωσαν, or -οντων.		-ατε, -ατωσαν, or -αντων.	

INFINITIVE.

-ειν.	-έναι.	-αι.
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PARTICIPLES.

N.	-ων,	-ουσα, -ον,	-ώς, -υῖα, -ός.	-ας,	-ασα, -αν,
G.	-οντος,	-ούσης, &c.	-ότιος, -υῖας, -ότος.	-αντος,	-άσης, -αντος.

Obs. In the above table, all the terminations in the first column, after the indicative, belong to the present, the future, and 2d aorist. All those in the 2d, to the first and second perfect; and all those in the 3d, to the 1st aorist.

II. MIDDLE VOICE.

INDICATIVE.

Primary Tenses.

MIDDLE AND PASSIVE.

Pres. and Fut.

S.	-ομαι,	-η,	-εται,
D.	-όμεθον,	-εσθον,	-εσθον,
P.	-όμεθα,	-εσθε,	-ονται.

Secondary Tenses.

<i>Imperf.</i>	<i>2d Aorist.</i>	<i>1st Aorist.</i>
S. -δμην, .ου.	-ετο,	άμην, .ω, -ατο,
D. -όμεθον, -εσθον,	-έσθην,	-άμεθον, -ασθον, -άσθην,
P. -όμεθα, -εσθε,	-οντο.	-άμεθα, .ασθε, -αντο.

SUBJUNCTIVE.

S. -ωμαι, -η,	-ηται,	The same as first column.
D. -όμεθον, -ησθον,	-ησθον,	
P. -όμεθα, -ησθε,	-ωνται.	

OPTATIVE.

S. -οιμην, -οιο,	-οιτο,	-αιμην, .αιο, -αιτο,
D. -όμεσθον, -οίσθον,	-οίσθην,	-άμεσθον, -αίσθον, -αίσθην,
P. -όμεσθα, -οισθε,	-οιντο.	-άμεσθα, -αισθε, -αιντο.

IMPERATIVE.

S.	-ου,	-έσθω,	-αι,	-ήσθω,
D.	-εσθον,	-έσθων,	-ασθον,	-άσθων,
P.	-εσθε,	-έσθωσαν.	-ασθε,	-άσθωσαν.

INFINITIVE.

-εσθαι.	-ασθαι.
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PARTICIPLES.

N. -όμενος, -ομένη, -όμενον,	-άμενος, -αμένη, -άμενον,
G. -ομένου, -ομένης, -ομένου.	-αμένου, -αμένης, -αμένου.

Obs. In the above table of the middle voice, the terminations of the Perf. and Pluperf. are omitted, being the same throughout as those of the Perf. and Pluperf. passive.

III. PASSIVE VOICE.

INDICATIVE MOOD.

Primary Tenses.

PASSIVE AND MIDDLE.

Perfect.

S. -μαι,	-σαι,	-ται,	
D. -μεθον,	-σθον,	-σθον,	
P. -μεθα,	-σθε,	-νται.	

Secondary Tenses.

Pluperfect.

S. -μην,	-σο,	-το,
D. -μεθον,	-σθον,	-σθην,
P. -μεθα,	-σθε,	-ντο.

1st and 2d Aorists.

-ην,	-ης,	-η,
-ητον,	-ητον,	-ήτην,
-ημεν,	-ητε,	-ησαν.

SUBJUNCTIVE.

S. -μένος ᾧ,	ῆς,	ῆ,		-ῶ,	-ῆς,	-ῆ,
D. -μένω,	ῆτον,	ῆτον,		-ῆτον,	-ῆτον,	-ῆτον,
P. -μένοι ᾧμεν,	ῆτε,	ᾧσι.		-ᾧμεν,	-ῆτε,	-ᾧσι.

OPTATIVE.

S. -μένος εἴην,	εἴης,	εἴη,		-εἴην,	-εἴης,	-εἴη,
D. -μένω,	εἴητον,	εἴήτην,		-εἴητον,	-εἴήτην,	-εἴήτην,
P. -μένοι εἴημεν,	εἴητε,	εἴησαν.		-εἴημεν,	-εἴητε,	-εἴησαν.

IMPERATIVE.

S.	-σο,	-σθω,		-ηθι,	-ήτω,
D.	-σθον,	-σθων,		-ητον,	-ήτων,
P.	-σθε,	-σθωσαν.		-ητε,	-ήτωσαν.

INFINITIVE.

-σθαι.		-ῆναι.

PARTICIPLES.

	M.	F.	N.		M.	F.	N.
N.	-μένος,	-μένη,	-μένον,		-εις,	-είσα,	-εν,
G.	-μένου,	-μένης,	-μένου.		-έντος,	-είσης,	-έντος.

For the terminations of the pres. imperf. 1st, 2d, and 3d fut. of the passive voice, see the terminations in the first column of the preceding table.

§ 93. FORMATION OF THE TENSES IN MUTE AND PURE VERBS.

1. GENERAL RULE. The Imperfect is formed from the Present, and all the other tenses from their Verb-root by adding the tense-endings (§ 86).

Obs. 1. The 2 Future and 2 Aorist add the tense-endings to the second root, the 2 Perfect and 2 Pluperfect Active to the third root, and all others to the first.

Exc. *Τρέπω, τρέφω, and στρέφω*, in the Perfect and Pluperfect Passive, have the second root. *Φεύγω and κεύθω* in the 2 Perf. Active, have sometimes the first instead of the third root. *Πέμπω, κλέπτω, τρέπω, λέγω, and τρέφω*, in the Perfect and Pluperfect Active, change *s* of the first root into *o*.

2. TABLE OF TENSE-ENDINGS.

<i>Tense.</i>	<i>Active.</i>	<i>Middle.</i>	<i>Passive.</i>
1 Future,	-σ-ω (liq. -έ-ω)	-σ-ομαι (liq. -έ-ομαι)	-θή-σομαι
2 Future,	—	—	-ήσ-ομαι
1 Aorist,	-σ-α (liq. -α)	-σ-άμην (liq. -άμην)	-θ-ην
2 Aorist,	-ον	-όμην	-ην
Perfect,	-κ-α, or -ε-α, § 94.	-μαι	-μαι
Pluperf.	-κ-ειν, or -ε-ειν	-μην	-μην
2 Perfect,	-α	—	—
2 Pluperf.	-ειν	—	—
Fut.-Perf. or Paulo-post-fut.		-σ-ομαι	-σ-ομαι.

3. RULES FOR EACH TENSE.

Active Voice.

- Imperfect.* Prefix the augment, and change -ω into -ον.
Future. Add -σω to the 1st root.
1 Aorist. Prefix the augment, and add -σα to the 1st root.
2 Aorist. Prefix the augment, and add -ον to the 2d root.
Perfect. Augment, reduplicate, and add -κα or -ε to the 1st root, § 94, R. 1.
Pluperf. Augment, &c., and add -κειν or -ειν to the 1st root.
2 Perf. Augment, reduplicate, and add -α to the 3d root.
2 Pluperf. Augment, &c., and add -ειν to the 3d root.

Middle Voice.

- Imperfect.* Prefix the augment, and change -ομαι into -όμην.
Future. Add -σομαι to the 1st root.

- 1 *Aorist*. Prefix the augment, and add -σάμην to the 1st root.
 2 *Aorist*. Prefix the augment, and add -όμην to the 2d root.
 The *Perfect* and *Pluperfect* are the same as in the *Passive Voice*.
Fut. Perf. Augment, reduplicate, and add -σομαι to the 1st root.

Passive Voice.

- Imperfect*. Prefix the augment, and change -ομαι into -όμην.
 1 *Future*. Add -θήσομαι to the 1st root.
 2 *Future*. Add -ήσομαι to the 2d root.
 1 *Aorist*. Prefix the augment, and add -θην to the 1st root.
 2 *Aorist*. Prefix the augment, and add -ην to the 2d root.
Perfect. Augment, reduplicate, and add -μαι to the 1st root.
Pluperf. Augment, &c., and add -μην to the 1st root.
Fut. Perf. Augment, reduplicate, and add -σομαι to the 1st root.

§ 94. SPECIAL RULES FOR MUTES.

RULE 1. When the characteristic is a π-mute or a κ-mute, the perfect active is formed by adding -α, and the pluperfect by adding -ειν; all others add -χα, -κειν, (§ 86. *Obs.* 3.) thus,

λείπω, Root λειπ-	perf. λέ-λειπ-α, combined	λέλειπα.
	pluperf. έλε-λειπ-ειν,	,, έλελειπειν.
πλέκω, Root πλεκ-	perf. πέ-πλεκ-α,	,, πέπλεχα.
	pluperf. έπε-πλέκ-ειν,	,, έπεπλέκειν.

RULE 2. When the characteristic is a τ-mute, it is rejected before a consonant in the active and middle voice, and changed into σ in the passive; thus,

<i>Active</i> , πειθω, Root πειθ-	1 Fut. πει-σω,	perf. πέπει-κα.
<i>Middle</i> ,	1 Fut. πει σομαι,	1 Aor. έπει-σάμην.
<i>Passive</i> , 1 fut. πεισ-θήσομαι,	1 Aor. έπεισ-θην,	perf. πέπεισ-μαι.

Exc. The τ-mute is rejected in the passive also, when a liquid precedes it; as, πέρθ-ω, 1 f. p. περ-θήσομαι, perf. πέπερ-μαι. Also a π-mute before μαι; as, τέρπ-ω, perf. p. τέτερ-μαι.

Obs. Πεύθω, σεύω, τεύχω, and χέω, (§ 96. *Exc.* 2. third.) have υ instead of ευ before a consonant in the passive; as,

πυσ-θήσομαι, συσ-θήσομαι, (§ 96. R. 2.) &c. ; φεύγω has either *υ* or *ευ* ; as, πέφυγ-μαι, or πέφευγ-μαι.

§ 95. METHOD OF FORMING THE TENSES.

Τίω, I honour.

This Verb, requiring no insertion or change of letters for the sake of euphony, affords the simplest example for showing the formation of tenses. A second and third root (τι) and the tenses formed from them are here assumed, though they do not exist in the Verb, to show the manner in which these tenses are formed.

	<i>Active.</i>	<i>Middle.</i>	<i>Passive.</i>
Pres.	τί-ω,	τί-ομαι,	τι-ομαι.
Imp.	ἔ-τι-ον,	ἐ-τι-όμην,	ἐ-τι-όμην.
Fut.	τί-σ-ω,	τι-σ-ομαι,	τι-θήσ-ομαι.
2 Fut.			τι-ήσ-ομαι.
1 Aor.	ἔ-τι-σ-α,	ἐ-τι-σ-άμην,	ἐ-τι-θ-ην.
2 Aor.	ἔ-τι-ον,	ἐ-τι-όμην,	ἐ-τι-ην.
Perf.	τέ-τι-κ-α,	τέ-τι-μαι.	τέ-τι-μαι.
Pluperf.	ἐ-τε-τι-κ-ειν,	ἐ-τε-τι-μην.	ἐ-τε-τι-μην.
2 Perf.	τέ-τι-α,		
2 Pluperf.	ἐ-τε-τι-κειν,		
P. P. Fut.		τε-τι-σ-ομαι.	τε-τι-σ-ομαι.

πειθω, I persuade.

2. This verb has the first Root *πειθ-*, the second *πιθ-*, the third *ποιθ-*, and its characteristic being a *τ*-mute, it comes under Rule 2. § 94.

	<i>Active.</i>	<i>Middle.</i>	<i>Passive.</i>
Pres.	πειθ-ω,	πειθ-ομαι,	πειθ-ομαι.
Imp.	ἔ-πειθ-ον,	ἐ-πειθ-όμην,	ἐ-πειθ-όμην.
Fut.	πειθ-σ-ω,	πειθ-σ-ομαι,	πεισ-θήσ-ομαι.
2 Fut.			πιθ-ήσ-ομαι.
1 Aor.	ἔ-πειθ-σ-α,	ἐ-πειθ-σ-άμην,	ἐ-πειθ-θ-ην.
2 Aor.	ἔ-πιθ-ον,	ἐ-πιθ-όμην,	ἐ-πιθ-ην.
Perf.	πέ-πει-κ-α,	πέ-πεισ-μαι.	πέ-πεισ-μαι.
Pluperf.	ἐ-πε-πει-κ-ειν,	ἐ-πε-πεισ-μην.	ἐ-πε-πεισ-μην.
2 Perf.	πέ-ποιθ-α,		
2 Pluperf.	ἐ-πε-ποιθ-κειν,		
P. P. Fut.		πε-πειθ-σ-ομαι.	πε-πειθ-σ-ομαι.

3 The following examples fall under Rule 1, § 94. They are exhibited with the parts divided and then combined, to show the effect of the rules of euphony, § 6, in combining the parts. It will be a profitable exercise for the pupil to apply these rules for every change.

The characteristic a π-mute.

λείπω, *I leave.*

Roots, 1. λειπ-, 2. λιπ-, 3. λοιπ-.

ACTIVE VOICE.

	<i>Parts divided.</i>	<i>Parts combined.</i>
Pres.	λείπ-ω,	λείπω.
Imperf.	ἔ-λειπ-ον,	ἔλειπον.
Fut.	λείπ-σ-ω,	λείψω.
1 Aor.	ἔ-λειπ-σ-α,	ἔλειψα.
2 Aor.	ἔ-λιπ-ον,	ἔλιπον.
Perf.	λέ-λειπ-ι-α,	λέλειφα.
Pluperf.	ἐ-λε-λείπ-ι-ειν,	ἐλελείφειν.
2 Perf.	λέ-λοιπ-α,	λέλοιπα.
2 Pluperf.	ἐ-λε-λοιπ-ειν,	ἐλελοίπειν

MIDDLE VOICE.

Pres.	λείπ-ομαι,	λείπομαι.
Imperf.	ἐ-λειπ-όμην,	ἐλειπόμην.
Fut.	λείπ-σ-ομαι,	λείψομαι.
1 Aor.	ἐ-λειπ-σ-άμην,	ἐλειψάμην.
2 Aor.	ἐ-λιπ-όμην,	ἐλιπόμην.
Perf.	λέ-λειπ-μαι,	λέλειμμαι.
Pluperf.	ἐ-λε-λείπ-μην,	ἐλελείμμην.
P. P. Fut.	λε-λείπ-σ-ομαι,	λελείψομαι.

PASSIVE VOICE.

Pres.	λείπ-ομαι,	λείπομαι.
Imperf.	ἐ-λειπ-όμην,	ἐλειπόμην.
Fut.	λείπ-θήσ-ομαι,	λειφθήσομαι.
2 Fut.	λιπ-θήσ-ομαι,	λιπήσομαι.
1 Aor.	ἐ-λείπ-θ-ην,	ἐλείφθην.
2 Aor.	ἐ-λίπ-ην,	ἐλίπην.
Perf.	λέ-λειπ-μαι,	λέλειμμαι.
Pluperf.	ἐ-λε-λείπ-μην,	ἐλελείμμην.
P. P. Fut.	λε-λείπ-σ-ομαι,	λελείψομαι.

The characteristic a κ -mute.

πλέκω, I fold.

Roots, 1. *πλέκ..* 2. *πλακ..* 3. *πλοκ..*

ACTIVE VOICE.

Parts divided. Parts combined.

Pres.	<i>πλέκ.ω,</i>	<i>πλέκω.</i>
Imperf.	<i>ἔ-πλεκ-ον,</i>	<i>ἔπλεκον.</i>
Fut.	<i>πλέκ-σ-ω,</i>	<i>πλέξω.</i>
1 Aor.	<i>ἔ-πλεκ-σ-α,</i>	<i>ἔπλεξα.</i>
2 Aor.	<i>ἔ-πλακ-ον,</i>	<i>ἔπλακον.</i>
Perf.	<i>πέ-πλεκ-΄-α,</i>	<i>πέπλεχα.</i>
Pluperf.	<i>ἐ-πε-πλέκ-΄-ειν,</i>	<i>ἐπεπλέχειν.</i>
2 Perf.	<i>πέ-πλοκ-α,</i>	<i>πέπλοκα.</i>
2 Pluperf.	<i>ἐ-πε-πλόκ-ειν,</i>	<i>ἐπεπλόκειν.</i>

MIDDLE VOICE.

Pres.	<i>πλέκ-ομαι,</i>	<i>πλέκομαι.</i>
Imperf.	<i>ἐ-πλεκ-όμην,</i>	<i>ἐπλεκόμην.</i>
Fut.	<i>πλέκ-σ-ομαι,</i>	<i>πλέξομαι.</i>
1 Aor.	<i>ἐ-πλεκ-σ-άμην,</i>	<i>ἐπλεξάμην.</i>
2 Aor.	<i>ἐ-πλακ-όμην,</i>	<i>ἐπλακόμην.</i>
Perf.	<i>πέ-πλεκ-μαι,</i>	<i>πέπλεγμαί.</i>
Pluperf.	<i>ἐ-πε-πλέκ-μην,</i>	<i>ἐπεπλέγμην.</i>
P. P. Fut.	<i>πε-πλέκ-σ-ομαι,</i>	<i>πεπλέξομαι.</i>

PASSIVE VOICE.

Pres.	<i>πλέκ-ομαι,</i>	<i>πλέκομαι.</i>
Imperf.	<i>ἐ-πλεκ-όμην,</i>	<i>ἐπλεκόμην.</i>
Fut.	<i>πλεκ-θήσ-ομαι,</i>	<i>πλεχθήσομαι.</i>
2 Fut.	<i>πλακ-θήσ-ομαι,</i>	<i>πλακθήσομαι.</i>
1 Aor.	<i>ἐ-πλέκ-θ-ην,</i>	<i>ἐπλέχθην.</i>
2 Aor.	<i>ἐ-πλάκ-ην,</i>	<i>ἐπλίικην.</i>
Perf.	<i>πέ-πλεκ-μαι,</i>	<i>πέπλεγμαί.</i>
Pluperf.	<i>ἐ-πε-πλέκ-μην,</i>	<i>ἐπεπλέγμην.</i>
P. P. Fut.	<i>πε-πλέκ-σ-ομαι,</i>	<i>πεπλέξομαι.</i>

§ 96. SPECIAL RULES FOR PURE VERBS.

N. B. In the rules for the Moods and Tenses of verbs, let it be remembered that,

The three short vowels, α , ϵ , $\omicron$,
have their own long, η , η , ω ,
and their own diphthongs, $\alpha\iota$, $\epsilon\iota$, $\omicron\iota$.

Rule 1. Verbs in $-\acute{\alpha}\omega$, $-\acute{\epsilon}\omega$, and $-\acute{\omicron}\omega$, change the short vowel into its own long before a consonant; as,

$\phi\acute{\iota}\lambda\epsilon\omega$, Root $\phi\acute{\iota}\lambda\epsilon-$, 1 fut. $\phi\acute{\iota}\lambda\acute{\eta}\sigma\omega$, perf. $\pi\epsilon\phi\acute{\iota}\lambda\eta\kappa\alpha$, &c.

EXCEPTIONS.

1. $-\acute{\alpha}\omega$ after ϵ or ι retains α ; and $-\lambda\acute{\alpha}\omega$ and $-\rho\acute{\alpha}\omega$ after a vowel; as, $\acute{\epsilon}\acute{\alpha}\omega$, $\acute{\epsilon}\acute{\alpha}\sigma\omega$; $\kappa\omicron\pi\upsilon\acute{\alpha}\omega$, $\kappa\omicron\pi\upsilon\acute{\alpha}\iota\tau\omega$; $\gamma\epsilon\lambda\acute{\alpha}\omega$, $\gamma\epsilon\lambda\acute{\alpha}\iota\sigma\omega$.

Likewise dissyllables in $-\acute{\alpha}\omega$ which do not pass into $-\eta\mu\iota$; as, $\kappa\acute{\iota}\lambda\acute{\alpha}\omega$, $\kappa\acute{\iota}\lambda\acute{\alpha}\sigma\omega$. But those which pass into $-\eta\mu\iota$ have η , except $\phi\theta\acute{\alpha}\omega$.

The following also retain α ; viz. $\acute{\alpha}\kappa\rho\acute{o}\sigma\omicron\mu\alpha\iota$, $\pi\epsilon\tau\acute{\alpha}\omega$, $\theta\alpha\mu\acute{\alpha}\omega$, $\kappa\rho\epsilon\mu\acute{\alpha}\omega$, and $\upsilon\phi\acute{\alpha}\omega$; $\delta\iota\upsilon\phi\acute{\alpha}\omega$ has α or η .

2. Ten in $-\acute{\epsilon}\omega$ retain ϵ ; viz. $\acute{\alpha}\kappa\acute{\epsilon}\omega$, $\acute{\alpha}\lambda\acute{\epsilon}\omega$, $\acute{\alpha}\rho\chi\acute{\epsilon}\omega$, $\acute{\epsilon}\omega$, $\acute{\epsilon}\mu\acute{\epsilon}\omega$, $\nu\epsilon\iota\kappa\acute{\epsilon}\omega$, $\xi\acute{\epsilon}\omega$, $\acute{\omicron}\lambda\acute{\epsilon}\omega$, $\tau\epsilon\lambda\acute{\epsilon}\omega$, $\tau\rho\acute{\epsilon}\omega$.

Likewise those which form new presents in $-\nu\acute{\nu}\omega$, $-\nu\acute{\nu}\mu\iota$, and $-\sigma\kappa\omega$; as, $\acute{\alpha}\rho\acute{\epsilon}\sigma\kappa\omega$ from $\acute{\alpha}\rho\acute{\epsilon}\omega$; $\acute{\epsilon}\nu\acute{\nu}\omega$ and $\acute{\epsilon}\nu\acute{\nu}\mu\iota$ from $\acute{\epsilon}\omega$, retain ϵ .

Sixteen in $-\acute{\iota}\omega$ have ϵ or η ; viz. $\alpha\acute{\iota}\delta\omicron\mu\alpha\iota$, $\alpha\acute{\iota}\nu\acute{\epsilon}\omega$, $\acute{\alpha}\kappa\acute{\epsilon}\omicron\mu\alpha\iota$, $\acute{\alpha}\lambda\phi\acute{\epsilon}\omega$, $\acute{\alpha}\chi\theta\acute{\epsilon}\omicron\mu\alpha\iota$, $\delta\acute{\epsilon}\omega$, $\kappa\alpha\lambda\acute{\epsilon}\omega$, $\kappa\eta\delta\acute{\epsilon}\omega$, $\kappa\omicron\rho\acute{\epsilon}\omega$, $\mu\alpha\chi\acute{\epsilon}\omicron\mu\alpha\iota$, $\acute{\omicron}\zeta\acute{\epsilon}\omega$, ($\delta\acute{\zeta}\omega$) $\rho\omicron\theta\acute{\epsilon}\omega$, $\rho\omicron\nu\acute{\epsilon}\omega$, $\sigma\tau\epsilon\rho\acute{\epsilon}\omega$, $\phi\omicron\rho\acute{\epsilon}\omega$, $\phi\rho\omicron\nu\acute{\epsilon}\omega$; besides a few others seldom used; as, $\kappa\omicron\tau\acute{\epsilon}\omega$, $\beta\acute{\iota}\lambda\acute{\epsilon}\omega$, $\chi\omicron\rho\acute{\epsilon}\omega$.

Six in $-\acute{\epsilon}\omega$ have $\epsilon\upsilon$; viz. $\pi\nu\acute{\epsilon}\omega$, $\pi\acute{\lambda}\acute{\epsilon}\omega$, $\chi\acute{\acute{\epsilon}}\omega$, $\phi\acute{\acute{\epsilon}}\omega$, *I flow*; $\theta\acute{\acute{\epsilon}}\omega$, *I run*; and $\nu\acute{\acute{\epsilon}}\omega$, *I swim*; but $\phi\acute{\acute{\epsilon}}\omega$, *I speak*; $\theta\acute{\acute{\epsilon}}\omega$, *I place*; and $\nu\acute{\acute{\epsilon}}\omega$, *I spin*, have η .

3. In primitive verbs, $-\acute{\omicron}\omega$ retains $\omicron$; such as, $\acute{\alpha}\rho\acute{\omicron}\omega$, $\theta\acute{\omicron}\omega$, $\acute{\epsilon}\delta\acute{\omicron}\omega$, $\delta\mu\acute{\omicron}\omega$, $\acute{\omicron}\nu\acute{\omicron}\omega$. Likewise those which form others in $-\nu\acute{\omicron}\omega$ and $-\sigma\kappa\omega$, have $\omicron$; but those which pass into $-\omega\mu\iota$, have ω ; except $\delta\acute{\iota}\delta\omega\mu\iota$, which has $\omicron$ in the 1 fut. and 1 aor. passive; as, $\delta\omicron\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$, $\acute{\epsilon}\delta\acute{\omicron}\theta\eta\tau\iota$.

4. The anomalous verbs *καίω* and *πλάω* change *αι* into *αυ*; as, *καίω*, 1 fut. *καύσω*, &c.
5. *Αἰρέω*, *εὐρέω*, and *σχεύω*, (for *ἔχω*,) retain *ε* before *θ* only; as, *αἰρήσω*, *αἰρεθήσομαι*, *αἰρέθην*, *αἰρημαι*, &c.

Rule 2. Pure verbs which have *ε*, or a doubtful vowel, or a diphthong before a consonant, in the active and middle voice, insert *σ* before a consonant in the passive; as,

	Perf. Act.	1 Fut. Pass.	1 Aor. Pass.	Perf. Pass.
<i>ἀλέω</i> ,	<i>ἤλε-κα</i> ,	<i>άλεσ-θήσομαι</i> ,	<i>ήλεσ-θην</i> ,	<i>ἤλεσ-μαι</i> .
<i>γελάω</i> ,	<i>γεγέλα-κα</i> ,	<i>γελασ-θήσομαι</i> ,	<i>έγελάσ θην</i> ,	<i>γεγέλασ-μαι</i> .
<i>πρίω</i> ,	<i>πέπρι-κα</i> ,	<i>πρισ-θήσομαι</i> ,	<i>έπρισ-θην</i> ,	<i>πέπρισ-μαι</i> .
<i>άνύω</i> ,	<i>ἦνυ-κα</i> ,	<i>άνυσσ-θήσομαι</i> ,	<i>ήνυσ-θην</i> ,	<i>ἦνυσ-μαι</i> .
<i>παίω</i> ,	<i>πέπαι-κα</i> ,	<i>παισ-θήσομαι</i> ,	<i>έπαισ-θην</i> ,	<i>πέπαισ-μαι</i> .
<i>κλαίω</i> ,	<i>κέκλαυ-κα</i> ,	<i>κλαυσ-θήσομαι</i> ,	<i>έκλαύσ-θην</i> ,	<i>κέκλαυσ-μαι</i> .

So also verbs in *-είω*, *-έω*, *-οίω*, and *-ούω*.

EXCEPTIONS.

To this rule there are many exceptions; as,

- Five which have *ε* before a consonant do not insert *σ*; viz. *αἰνέω*, *αὐχέω*, *έμέω*, *ερέω*, *όλέω*.
- Eight which have *α*; viz. *ἀκροάομαι*, *θεάομαι*, *ιάομαι*, *κονιάω*, *όράω*, *πειράομαι*, *περάω*, *φωράω*.
- One which has *ι*; viz. *τίω*.
- Eleven which have *υ*; viz. *ἀργύω*, *βρώω*, *δύω*, *θύω*, *ιδρύω*, *κωκύω*, *κωλύω*, *λύω*, *μηνύω*, *ρύω*, *τρώω*.
- Seven which have *ευ*; viz. *δεύω*, *νεύω*, *νέω*, (*νεύσω*) *πνέω*, (*πνεύσω*) *ρέω*, (*ρεύσω*) *σεύω*, *χέω*, (*χεύσω*). Also many verbs in *-εύω*, derived from nouns; as, *βασιλεύω*.
- One which has *ου*; viz. *λούω*, as, *λουθήσομαι*, &c.
- Fifteen verbs sometimes insert *σ* before a consonant in the passive voice, and sometimes not; viz. *άρύω*, *δράω*, *ζέω*, *έλάω*, *καίω*, *κεράω*, *κνάω*, *κορέω*, *μνάω*, *μηρύω*, *ονόω*, *παύω*, *πνέω*, *χναύω*, *ψάω*.

Rule 3. *-όω*, forming verbs in *-μι*, inserts *σ* before a consonant in the passive voice; as, *γνώμι*, *γνωσθήσομαι*, &c.

Except *στρώνυμι* from *στρώω*, and *δίδωμι* from *δδω*, which have *στρωθήσομαι*, *δοθήσομαι*, &c.

§ 97. OF LIQUID VERBS.

Liquid verbs differ from mute and pure verbs in forming some of the tenses, as follows :

1. The *First-Future* shortens the root, if it contain a diphthong, by rejecting 'he last of the two vowels; and instead of -σω and -σομαι, adds -έω and -έομαι, (contracted -ῶ and -οῦμαι); as,

Verb.	R.	1 Fut. Act.	1 Fut. Mid.
μένω,	μεν-	μεν-έω, contr. μεν-ῶ, μεν-έομαι, contr. μεν-οῦμαι.	
τείνω,	τειν-	τειν-έω, ,, τειν-ῶ, τειν-έομαι, ,, τειν-οῦμαι.	
φαίνω,	φαιν-	φαιν-έω, ,, φαιν-ῶ, φαιν-έομαι, ,, φαιν-οῦμαι.	

2. The *First Aorist* lengthens the short root of the 1 Future by changing ε into ει, and lengthening the doubtful vowels; and instead of -σα and -σάμεν, adds -α and -άμεν; as,

Verb.	1 Fut.	1 Aor. Act.	1 Aor. Mid.
μένω,	μεν-έω,	ἔ-μειν-α,	ἔ-μειν-άμεν.
τείνω,	τειν-έω,	ἔ-τειν-α,	ἔ-τειν-άμεν.
φαίνω,	φαν-έω,	ἔ-φᾶν-α,	ἔ-φᾶν-άμεν.

REM. The Attics often change α into η; as, ἔφηνα, ἐφηνάμεν.

3. The *Perfect* and *Pluperfect* Active, and all the *Passive Voice*, except the *Present* and *Imperfect*, add the *Tense-endings* to the *Second* root; as,

Verb.	2. R.	Perf. Act.	1 Fut. Pass.	1 Aor. P.	Perf. P.
σπείρω,	σπαρ-	ἔ-σπαρ-κα, σπαρ-θήσομαι, ἐ-σπάρ-θην, ἐ-σπαρ-μαι.			
φαίνω,	φαν-	πέ-φαγ-κα, φαν-θήσομαι, ἐ-φᾶν-θην, πέ-φαμ-μαι.			

Exc. Verbs in -μω form the *Perfect* and *Pluperfect* Active and the 1 Future, 1 Aorist, Perfect, and Pluperfect Passive, from the first root by interposing η before the *Tense-endings*; as,

Verb.	1 R.	Perf. Act.	1 Fut. Pass.	1 Aor. Pass.
νέμω,	νέμ-,	νε-νέμ-η-κα, νεμ-η-θήσομαι, ἐ-νεμ-ή-θην, &c		

So also δάλλω and μένω.

Note. The tenses which interpose η are probably formed regularly from obsolete forms in -έω; thus, ΝΕΜΕ'Ω, νεμήσω, νετέμῃκα, &c.; but while the above tenses thus formed remained, the others have given place to the liquid forms now in use.

4. Dissyllables in -*είνω*, -*ίνω*, -*ύνω*, reject *ν* before a consonant; as,

Verb. 2 R. Perf. A. 1 Fut. P. 1 Aor. P. Perf. P.

τείνω, *ταν-*, *τέ-τα-κα*, *τα-θήσομαι*, *έ-τά-θην*, *τέ-τα-μαι*, &c.
κρίνω, *κριν-*, *κέ-κρι-κα*, *κρι-θήσομαι*, *έ-κρι-θην*, *κέ-κρι-μαι*, &c.
έθω, *θυν-*, *τέ-θυ-κα*, *τυ-θήσ-ομαι*, *έ-τύ-θην*, *τέ-θυ-μαι*, &c.

Exc. But sometimes *κτείνω* and *πλύνω* retain *ν*.

§ 98. OF CONTRACTED VERBS.

Verbs in -*άω*, -*έω* and -*όω* contract the concurrent vowels in the Present and Imperfect in all the voices, according to the general rules of contraction, § 38. See paradigm, § 218.

All the concurrences of vowels to be found in these verbs are the following; viz.

1. Verbs in -*άω*, -*άω*, -*ας*, -*αο*, -*άη*, -*άει*, -*άη*, -*άου*, -*άου*, = 8.
 contracted -*ῶ*, -*ᾶ*, -*ῶ*, -*ᾶ*, -*ῆ*, -*ῆ*, -*ῶ*, -*ῶ*,
2. Verbs in -*έω*, -*έω*, -*εε*, -*εο*, -*έη*, -*έει*, -*έη*, -*έου*, -*έου*, = 8.
 contracted -*ῆ*, -*ει*, -*οῦ*, -*ῆ*, -*εῖ*, -*ῆ*, -*οῖ*, -*οῦ*,
3. Verbs in -*όω*, -*όω*, -*οε*, -*οο*, -*όη*, -*όει*, -*όη*, -*όου*, -*όου*, = 8.
 contracted -*ῶ*, -*ου*, -*οῦ*, -*ῶ*, -*οῖ*, -*οῖ*, -*οῦ*.

Obs. 1. Of the above concurrent vowels (No. 2) dissyllables in *έω* contract only *εε* and *εει*: thus, *πλέε*, *πλέειν*, *πλέετε* &c. are usually contracted *πλεῖ*, *πλεῖν*, *πλεῖτε*, &c., but *πλέω*, *πλέομεν*, &c. are never contr. *Exc.* *δέω*, to bind, commonly contracts all.

Obs. 2. Four verbs in -*άω*, contract *ας* into *η*, and *αςι* into *η*. These are *ζάω*, *πεινάω*, *διψάω*, and *χράομαι*; thus,

Indic. *ζάεις*, *ζάει*, *ζάετον*, *ῥζαες*, *ῥζαε*, &c. Inf. *ζάειν*.

contr. *ζῆς*, *ζῆ*, *ζῆτον*, *ῥζης*, *ῥζη*, „ *ζῆν*, &c.

And so of the others.

DORIC AND IONIC FORMS.

Obs. 3. The Dorics, who in other cases use *α* for *η*, in verbs make use of *η*, without *ι* subscript, instead of all contractions of *αςι* and *εει*; as, *όρῆν* for *όρᾶν*; *κοσμῆν* for *κοσμεῖν*. Also, *ας* was usually contracted by them into *η*; as, *τολμῆτε* for *τολμάετε*.

The Ionic dialect often converts *α*, in verbs in -*άω*, into *ε*; as,

όρέω, *όρέομεν*, for *όράω*, *όράομεν*; *χρέται* for *χράται*.

HOMERIC FORM.

Obs. 4. The Epic writers, on account of the metre, often insert the kindred long or short vowel before the contracted vowel; as,

$\delta\acute{\alpha}\sigma\sigma\upsilon$, contr. $\delta\acute{\alpha}\sigma\upsilon$, Poet. $\delta\acute{\alpha}\sigma\alpha\upsilon$; $\delta\acute{\alpha}\sigma\alpha$, contr. $\delta\acute{\alpha}\sigma$, Poet. $\delta\acute{\alpha}\sigma\alpha$.
Participle fem. $\eta\delta\acute{\alpha}\sigma\upsilon\sigma\alpha$, contr. $\eta\delta\acute{\alpha}\sigma\alpha$, Poet. $\eta\delta\acute{\alpha}\sigma\alpha\sigma\alpha$, &c.

This, from the frequency of its occurrence in Homer, is sometimes called the *Homeric form*.

Note. By a little attention to practice and applying the rules (§ 38.) to the preceding contractions, a paradigm of contract verbs is wholly unnecessary.

§ 99. EXPLANATION OF THE FOLLOWING TABLE.

1. The tense-root in the Subjunctive, (being the same as in the indicative but without the augment) is to be prefixed to the "*Terminations*" in the optative, imperative, infinitive, and participles.

2. Whenever the accent (') falls on the *termination* it is marked in the following table in its proper place. When it does not fall on the termination, its place will be the third syllable from the end of the word, if the last syllable be short, or the diphthong *ai*, which is considered short. But if the last syllable be long, the accent will be on the syllable next the last; as, $\tau\acute{\epsilon}\rho\epsilon\phi\alpha$, $\tau\acute{\epsilon}\rho\epsilon\phi\omega$, &c.

3. In the *Perfect* and *Pluperfect* passive, the characteristic σ in all the moods is put with the termination, to show the changes it undergoes by the laws of euphony, when combined with the initial consonant of the termination. In combining the root in these moods with the termination, Rules 2, and 6, and 17 of § 6, must be observed. See also § 101. 10. But if the tables of terminations, § 92, and the method of forming the tenses, § 93, is thoroughly committed to memory and rendered familiar to the pupil by thorough drilling, it will hardly ever be necessary to take him into this table at all. The students under the author's care have not been required to commit the table of the verb for the last ten years.

4. The numbers 1, 2, 3, &c., to be found in the following table, refer to the same numbers, § 101.

N. B. By inspection of the table it will be seen that the terminations of the subjunctive mood are the same in all the tenses, and those of the optative and imperative are nearly the same in all except in the 1 aorist; attention to this will greatly lessen the labour of committing the verb to memory.

1. TABLE OF THE ACTIVE VOICE.

INDICATIVE.					SUBJUNCTIVE.			
Tense- Root.		Terminations.			Root.	Terminations.		
		1.	2.	3.		1.	2.	3.
Pres.	S.	ῥῶπτ	-ω,	-εις,	ῥῶπτ	-ω.	-ῃς,	-ῃ,
	D.			-ετον,			-ῆτον,	-ῆτον,
	P.		-ομεν,	-ετε,		-ωμεν,	-ητε,	-ωσι.
Imp.	S.	ῥῶπτ	-ον,	-ες,				
	D.			-ετον,				
	P.		-ομεν,	-ετε,				-ον.
Fut.	S.	ῥῶψ	-ω,	-εις,	ῥῶψ	Wanting.		
	D.			-ετον,				
	P.		-ομεν,	-ετε,				
1 Aor.	S.	ῥῶπ	-α,	-ας,	ῥῶψ	-ω,	-ῃς,	-ῃ,
	D.			-ατον,			-ῆτον,	-ῆτον,
	P.		-αμεν,	-ατε,		-ωμεν,	-ητε,	-ωσι.
2 Aor.	S.	ῥῶπ	-ον,	-ες,	ῥῶπ	-ω,	-ῃς,	-ῃ,
	D.			-ετον,			-ῆτον,	-ῆτον,
	P.		-ομεν,	-ετε,		-ωμεν,	-ητε,	-ωσι.
Perf.	S.	ῥῶ-ῥῶφ	-α,	-ας,	ῥῶ-ῥῶφ	-ω,	-ῃς,	-ῃ,
	D.			-ατον,			-ῆτον,	-ῆτον,
	P.		-αμεν,	-ατε,		-ωμεν,	-ητε,	-ωσι.
Plup.	S.	ῥῶ-ῥῶφ	-ειν	-εις,				
	D.			-ειτον,				
	P.		-ειμεν,	-ειτε,				-εισαν.
2 Perf.	S.	ῥῶ-ῥῶφ	-α,	-ας,	ῥῶ-ῥῶφ	-ω,	-ῃς,	-ῃ,
	D.			-ατον,			-ῆτον,	-ῆτον,
	P.		-αμεν,	-ατε,		-ωμεν,	-ητε,	-ωσι.
2 Plup.	S.	ῥῶ-ῥῶφ	-ειν	-εις,				
	D.			-ειτον,				
	P.		-ειμεν,	-ειτε,				-εισαν.

TABLE OF THE ACTIVE VOICE, CONTINUED.

OPTATIVE.			IMPERATIVE.		IMP.	PARTICIPLES.		
Terminations.			Terminations.		Term	Terminations.		
1.	2.	3.	2.	3.		M.	F.	N.
-οιμ, -οις, 1 -οιτον, -οιτην, -οιμεν, -οιτε, -οιεν.			-ε, -ετω, -ετον, -ετων, -ετε, -ετωσαν. 2		-ειν, 2	N. -ων, -ουσα, -ον, G. -οντος, -ουσης, -οντος, D. -οντι, -ουσα, -οντι, &c.		
-οιμ, -οις, -αι, -οιτον, -οιτην, -οιμεν, -οιτε, -οιεν.			Wanting.		-ειν.	N. -ων, -ουσα, -ον, G. -οντος, -ουσης, -οντος, D. -οντι, -ουσα, -οντι, &c.		
-αιμ, -αις, -αι, -αιτον, -αιτην, -αιμεν, -αιτε, -αιεν.			-ον, -ετω, -οντον, -ετων, -ατε, -ετωσαν.		-αι.	N. -ας, -ασα, -αν, G. -αντος, -ασης, -αντος, D. -αντι, -ασα, -αντι, &c.		
-οιμ, -οις, -οι, -οιτον, -οιτην, -οιμεν, -οιτε, -οιεν.			-ε, -ετω, -ετον, -ετων, -ετε, -ετωσαν.		-ειν,	N. -ων, -ουσα, -ον, G. -οντος, -ουσης, -οντος, D. -οντι, -ουσα, -οντι, &c.		
οιμ, -οις, -οι, -οιτον, -οιτην, -οιμεν, -οιτε, -οιεν.			-ε, -ετω, -ετον, -ετων, -ετε, -ετωσαν.		-ειναι.	N. -ως, -υια, -ος, G. -ωτος, -υιας, -ωτος, D. -ωτι, -υια, -ωτι, &c.		
-οιμ, -οις, -αι, -οιτον, -οιτην, -οιμεν, -οιτε, -οιεν.			-ε, -ετω, -ετον, -ετων, -ετε, -ετωσαν.		-ειναι.	N. -ως, -υια, -ος, G. -ωτος, -υιας, -ωτος, D. -ωτι, -υια, -ωτι.		

II. TABLE OF THE MIDDLE VOICE.

INDICATIVE.						SUBJUNCTIVE.			
Tense- Root.		Terminations.				Root.		Terminations.	
		1.	2.	3.		1.	2.	3.	
Pres.	S.	τέπτ	-ομαι,	-ῃ, 8	-εται,	τέπτ	-ωμαι,	-ῃ,	-ηται,
	D.		-όμεθον,	-εσθον,	-ίσθην,		-όμεθον,	-ησθον,	-ησθον,
	P.		-όμεθα,	-εσθε,	-ονται.		-όμεθα,	-ησθε,	-ωνται.
Imp.	S.	ἐ-τεπτ	-όμεν,	-ου, 8	-εστο,				
	D.		-όμεθον,	-εσθον,	-ίσθην,				
	P.		-όμεθα,	-εσθε,	-οντο.				
Fut.	S.	τέψ	-ομαι,	-ῃ,	-εται,	τέψ-	Wanting.		
	D.		-όμεθον,	-εσθον,	-εσθον,				
	P.		-όμεθα,	-εσθε,	-ονται.				
1 Aor.	S.	ἐ-τεψ	-άμην,	-ω,	-ατο,	τέψ	-ωμαι,	-ῃ,	-ηται,
	D.		-άμεθον,	-ασθον,	-άσθην,		-άμεθον,	-ησθον,	-ησθον,
	P.		-άμεθα,	-ασθε,	-αντο.		-άμεθα,	-ησθε,	-ωνται.
2 Aor.	S.	ἐ-τυπ	-όμην,	-ου, 8	-ετο,	τέπ	-ωμαι,	-ῃ,	-ηται,
	D.		-όμεθον,	-εσθον,	-ίσθην,		-άμεθον,	-ησθον,	-ησθον,
	P.		-όμεθα,	-εσθε,	-οντο.		-άμεθα,	-ησθε,	-ωνται.
Perf.	S.	τε-τέ	-μμαι,	-ψαι,	-πται, 10.	τε-τυ	-μμένος ὦ,	ῆς,	ῆ,
	D.		-μμεθον,	-φθον,	-φθον,		-μμένω	ῆτον,	ῆτον
	P.		-μμεθα,	-φθε,	-μμένοι εἰσι. 12.		-μμένοι ὦμεν,	ῆτε,	ῶσι.
Plup.	S.	ἐ-τε-τέ-μην,	-ψο,	-πτ,					
	D.		-μμεθον,	-φθον,	-φθην,				
	P.		-μμεθα,	-φθε,	-μμένοι ἦσαν.				
P.P.F.S.	S.	τε-τέψ-	-ομαι,	-ῃ,	-εται,	τε-τεψ-	Wanting.		
	D.		-όμεθον,	-εσθον,	-εσθον,				
	P.		-όμεθα,	-εσθε,	-ονται.				

TABLE OF THE MIDDLE VOICE, CONTINUED.

OPTATIVE.			IMPERATIVE.		IMP.	PARTICIPLES.		
Terminations.			Terminations.		Term	Terminations.		
1.	2.	3.	2.	3.		M.	F.	N.
-οίμην, -οίμεθον, -οίμεθα,	-οιο, 8 -οισθον, -οισθε,	-οιτο, -οισθην, -οιντο.	-ου, 8 -εσθον, -εσθε,	-εσθω, -εσθων, -εσθωσαν.	-εσθαι.	N. -όμενος, G. -όμενου, D. -ομένου,	-η, -ης, -η.	-ον, -ου, -φ.
-οίμην, -οίμεθον, -οίμεθα,	-οιο, -οισθον, -οισθε,	-οιτο, -οισθην, -οιντο.	Wanting.		-εσθαι.	N. -όμενος, G. -όμενου, D. -ομένου,	-η, -ης, -η.	-ον, -ου, -φ.
-αίμην, -αίμεθον, -αίμεθα,	-αιο, -αισθον, -αισθε,	-αιτο, -αισθην, -αιντο.	-αι, -ασθον, -ασθε,	-άσθω, -άσθων, -άσθωσαν.	-ασθαι.	N. -άμενος, G. -άμενου, D. -άμενυ,	-η, -ης, -η.	-ον, -ου, -φ.
-οίμην, -οίμεθον, -οίμεθα,	-οιο, -οισθον, -οισθε,	-οιτο, -οισθην, -οιντο.	-ου, 8 -εσθον, -εσθε,	-εσθω, -εσθων, -εσθωσαν.	-εσθαι.	N. -όμενος, G. -όμενου, D. -ομένου,	-η, -ης, -η.	-ον, -ου, -φ.
-μμένος εἶην, -μμένω εἶητον, -μμένοι εἶημεν,	εἶης, εἶητον, εἶητε,	εἶη, 11 ἢ εἶητην, εἶησαν.	-ψο, -φθον, -φθε,	-φθω, -φθων, -φθωσαν.	-φθαι.	N. -μμένος, G. -μμένου, D. -μμένυ,	-η, -ης, -η.	-ον, -ου, -φ.
-οίμην, -οίμεθον, -οίμεθα,	-οιο, -οισθον, -οισθε,	-οιτο, -οισθην, -οιντο.	Wanting.		-εσθαι.	N. -όμενος, G. -όμενου, D. -ομένου,	-η, -ης, -η.	-ον, -ου, -φ.

III. TABLE OF THE PASSIVE VOICE.

INDICATIVE.					SUBJUNCTIVE.						
Tense- Root.		Terminations.			Root.		Terminations.				
		1.	2.	3.		1.	2.	3.			
Pres.	S.	τέττ-ομαι,	-ῃ,	-εται,	τέττ	-ωμαι,	-ῃ,	-ῃται,			
	D.	-όμεθον,	-εσθον,	-εσθον,		-ώμεθον,	-ῃσθον,	-ῃσθον,			
	P.	-όμεθα,	-εσθε,	-ονται.		-ώμεθα,	-ῃσθε,	-ωνται.			
Imp.	S.	ἑ-τεττ-εμην,	-ον,	-ετο,							
	D.	-όμεθον,	-εσθον,	-έσθην,							
	P.	-όμεθα,	-εσθε,	-οντο.							
1 Fut.	S.	τεφθήσ-ομαι,	-ῃ,	-εται,	τεφθήσ-		Wanting.				
	D.	-όμεθον,	-εσθον,	-εσθον,							
	P.	-όμεθα,	-εσθε,	-ονται.							
2 Fut.	S.	τεπθήσ-ομαι,	-ῃ,	-εται,	τεπθήσ-		Wanting.				
	D.	-όμεθον,	-εσθον,	-εσθον,							
	P.	-όμεθα,	-εσθε,	-ονται.							
1 Aor.	S.	ἑ-τέφθ-ην,	-ης,	-η,	τέφθ-ω,						
	D.		-ῃτον,	-ήτην,					-ῃς,	-ῃτον,	-ῃτον,
	P.	-ῃμεν,	-ῃτε,	-ῃσαν.					-ώμεν,	-ῃτε,	-ώσι.
2 Aor.	S.	ἑ-τέπ-ην,	-ης,	-η,	τέπ-ω,						
	D.		-ῃτον,	-ήτην,					-ῃς,	-ῃτον,	-ῃτον,
	P.	-ῃμεν,	-ῃτε,	-ῃσαν.					-ώμεν,	-ῃτε,	-ώσι.
Perf.	S.	τε-τέ-μμαι,	-ψαι,	-πται, 10.	τε-τε-μμένος ὦ,						
	D.	-μμεθον,	-φθον,	-φθον,					-μμένω	-ῃτον,	-ῃτον,
	P.	-μμεθα,	-φθε,	-μμένοι εἰσf. 12.					-μμένοι ὦμεν,	-ῃτε,	-ώσι.
Plup.	S.	ἑ-τε-τέ-μμεν,	-ψο,	-πτο,							
	D.	-μμεθον,	-φθον,	-φθην,							
	P.	-μμεθα,	-φθε,	-μμένοι ἦσαν.							
P.P.F.S.	S.	τε-τέψ-ομαι,	-ῃ,	-εται,	τε-τεψ-		Wanting.				
	D.	-όμεθον,	-εσθον,	-εσθον,							
	P.	-όμεθα,	-εσθε,	-ονται.							

TABLE OF THE PASSIVE VOICE, CONTINUED.

OPTATIVE.			IMPERATIVE.		IMP.	PARTICIPLES.		
Terminations.			Terminations.		Term	Terminations.		
1.	2.	3.	2.	3.		M.	F.	N.
οίμην, -οιο, -οιτο, -οίμεθον, -οισθον, -οίσθην, -οίμεθα, -οισθε, -οιντο			-ου, -έσθαι, -εσθον, -έσθων, -εσθε, -έσθωσαν.		-εσθαι.	N. -όμενος, -η, -ον, G. -ομένην, -ης, -ου, D. -ομένῃ, -ῃ, -ῃ.		
-οίμην, -οιο, -οιτο, -οίμεθον, -οισθον, -οίσθην, -οίμεθα, -οισθε, -οιντο.			Wanting.		-εσθαι.	N. -όμενος, -η, -ον, G. -ομένην, -ης, -ου, D. -ομένῃ, -ῃ, -ῃ.		
-οίμην, -οιο, -οιτο, -οίμεθον, -οισθον, -οίσθην, -οίμεθα, -οισθε, -οιντο.			Wanting.		-εσθαι.	N. -όμενος, -η, -ον, G. -ομένην, -ης, -ου, D. -ομένῃ, -ῃ, -ῃ.		
-εἶην, -εἶης, -εἶη, -εἶητον, -εἶτην, -εἶμεν, -εἶητε, -εἶσαν.			-ῃσι, -ῃτω, -ῃσιν, -ῃτων, -ῃτε, -ῃτωσαν.		-ῃναι.	N. -εἶς, -εἶσα, -εἶν, G. -εἶντος, -εἶσης, -εἶντος, D. -εἶντι, -εἶσθ, -εἶντι.		
-εἶην, -εἶης, -εἶη, -εἶητον, -εἶτην, -εἶμεν, -εἶητε, -εἶσαν.			-ῃσι, -ῃτω, -ῃσιν, -ῃτων, -ῃτε, -ῃτωσαν.		-ῃναι.	N. -εἶς, -εἶσα, -εἶν, G. -εἶντος, -εἶσης, -εἶντος, D. -εἶντι, -εἶσθ, -εἶντι.		
-μμένος εἶην, εἶης, εἶη, † -μμένω εἶητον, εἶτην, -μμένοι εἶμεν, εἶητε, εἶσαν.			-ψο, -φθω, -φθον, -φθων, -φθε, -φθωσαν.		-φθαι.	N. -μμένος, -η, -ον, G. -μμένον, -ης, -ου, D. -μμένῃ, -ῃ, -ῃ.		
-οίμην, -οιο, -οιτο, -οίμεθον, -οισθον, -οίσθην, -οίμεθα, -οισθε, -οιντο.			Wanting.		-εσθαι.	N. -όμενος, -η, -ον, G. -ομένην, -ης, -ου, D. -ομένῃ, -ῃ, -ῃ.		

§ 101. OBSERVATIONS ON THE THREE VOICES.

The following Observations are designed to point out more particularly, certain changes in the terminations of these parts which frequently occur, and which, without explanation, might perplex and retard the student in his progress. Farther information respecting these and other changes will be found in the table of *dialects* which follows.

ACTIVE VOICE.

OPTATIVE.

1. In the *optative mood*, instead of the usual terminations -ομυ, -οις, -οι, &c. the Attic dialect has the following:

Sing.	Dual.	Plur.
-οιην, -οιης, -οιη;	-οιητον, -οιήτην;	-οιημεν, -οιητε, -οιησαν.

This form is also used by Ionic and Doric writers.

In the optative of the 1 aor. active, instead of the common termination -αιμυ, -αις, -αι, &c. the Æolic has as follows,

Sing.	Dual.	Plur.
-εια, -ειας, -εις;	-ειατον, -ειάτην;	-ειαμεν, -ειατε, -ειαν.

The Attics, as well as the Ionians and Dorians, use this form in the 2d and 3d pers. sing. and in the 3d pers. plural.

IMPERATIVE.

2. In the 3d pers. plur. of the *imperative*, in Attic writers, the termination -όντων is more common than -έτωσαν; thus, in the pres. τυπτόντων for τυπτέτωσαν. For other varieties, see Table of Dialects, § 102. This form is also met with in Doric writers.

INFINITIVE.

3. The infinitive, in the ancient dialects, ended in -έμεναι. It was changed, in the Ionic, into -εμεν; and afterwards, the μ being rejected, was contracted by the Attics into -ειν.

IMPERFECT, 1 FUTURE, AND AORISTS.

4. The Æolians and Dorians use a peculiar form of the imperfect and first and second aorists, which is made by adding the syllable -νον, to the usual form of the 2d pers. sing. and then inflecting them like the imperfect; thus, instead of ἔτυπτον, -ες, -ς, &c.; it makes ἐτύπτον-ον, -ες, -ς, &c.; in the 1 aor. ἐρύ-

ψασκ-ον, -ες, -ς, &c., and in the 2d aor. ἐτόπεσκ-ον, -ες, -ς, &c. Hence the same tenses in the middle voice, and the imperfect, in the passive, make ἐτυπτεύσκ-ομεν, -ου, -ετο, 3d pl. -οντο, &c.

Obs. 1. But before the terminations -κον, -κεις, -κας, &c. in contracted verbs, diphthongs reject the subjunctive vowel, and in verbs in *μ* the long vowels are changed into their own short ones; as, 2 sing. ἵποιεῖς, ἐποίεσκον; ἐτίθης, ἐτίθεσκον, &c.

Obs. 2. This form is used only in the indicative mood; it usually rejects the augment, and is scarcely to be found, except in the singular number and 3d person plural. It is used only to express repeated action.

The 1 Future in the dialects has the following varieties:

(1.) The Attics often reject *σ* from -άσω, -έσω, -ίσω, -όσω, contracting the remaining vowels when that can be done; as, ἐλάσω, *I will drive*; ἐλάω, contr. ἐλῶ; ἐλάσεις, ἐλάεις, contr. ἐλῇς, &c. So καλῶ for καλέσω, *I will call*; οἰκτιῶ for οἰκτίσω, *I will pity*; in the middle voice ὁμῶμαι for ὁμόσομαι.

(2.) Attic Futures in -ῶ are inflected like Contract Verbs in -έω (§ 98. 2. or § 222.), thus, -ῶ, -ῆς, -ῆς, -ῶν; -ῶν, -ῶν, -ῶν, -ῶν.

(3.) *Σ* is sometimes elided from the 1st future of pure verbs, especially among the poets, even when -σω is preceded by a long vowel or diphthong; as, pres. χέω, 1st fut. χεύσω, or χεύω.

(4.) For -σω, the Doric termination is -ξω; as, γελάσω for γελάσω.

(5.) Verbs in -μω, -νω, have the first future Ionic in -έω uncontracted; (see § 102.) as, νεμέω for νεμῶ; μενέω for μενῶ.

(6.) Verbs in -φω, in Homer, commonly insert *σ*; as, ὀρσω for ὀρῶ, *I will excite*; sometimes also verbs in -λω; as, ἔλσω from ἔλλω.

(7.) The Attic and Ionic termination, particularly of liquid verbs, is often -ήσω; as, βαλλήσω for βαλῶ, *I will cast*; χαίρῃσω for χαρῶ, *I will rejoice*.

In mutes, τυπτήσω for τύπω, *I will strike*.

PERFECT INDICATIVE.

5. Some verbs suffer a syncope in the perfect; thus,

καλέω, <i>I call</i> ;	καλήσω,	κεκάληκα,	κέκληκα.
In like manner,		δεδέμηκα,	δέδμηκα.
		κεκήμεκα,	κέμηκα, &c.

Some perfects in -ηκα, from verbs in άω, strike out *η* before *α*, and (except in the participles) change *η* into *α*; thus,

from δάω,	θέβηκα,	θέβαα.
from τλάω,	τέτληκα,	τέτλαα, &c.

Of the vowels thus brought together, the latter is sometimes rejected; as,

θεβήκαμεν,	θεβάκαμεν,	by syncope θέβαμεν.
τετλήκαται,	τετλάσεται,	by syncope τέτλαναι.

In other verbs the Attics sometimes change *ε* into *ο*; thus,

τρέπω,	<i>I turn</i> ;	τρέψω,	τέτροφα.
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A similar change has taken place in the Iono-Doric λέλογχα, from (λήχω), λάγχω (λαγχάνω), analogous to λήβω, λάμβω, λαμβάνω. Thus also πέποσχε is found for πέπασχε.

PERFECT SUBJUNCTIVE, &c.

6. The subjunctive and optative of the perfect are sometimes made by a periphrasis of the perf. participle and the verb *εἰμι*, *I am*; thus, subj. τετυφώς ᾧ, ἧς, ἥ, τετυφότε ἦιον, &c; opt. τετυφώς εἴην, εἴης, εἴη. And sometimes the indicative; as, τετυφώς ἔσομαι, *I shall have struck*.

PERFECT PARTICIPLE.

7. The participles sometimes change *η* into *α*, and sometimes not.

In either case, by a syncope of the former vowel, ἦός and ᾰός are changed into -ός, which remains also in the neuter; and the feminine, which otherwise ends in *νῖα*, becomes *ῶσα*, and in the oblique cases of the masculine and neuter *ω* is retained; thus,

Uncontracted.

θεβηκώς,	θεβα-ός,	-νῖα, -ός,	θεβ-ός,	-ῶσα, -ός, G. -ῶτος.
τεθνηκώς,	τεθνη-ός,	-νῖα, -ός,	τεθν-ός,	-ῶσα, -ός, ,, -ῶτος.
ἔστηκώς,	ἔστη-ός,	-νῖα, -ός,	} ἐστ-ός,	-ῶσα, -ός, ,, -ῶτος.
or,				
ἔστακώς,	ἔστα-ός,	-νῖα, -ός,		

Contracted.

The Ionics and Attics insert *ε* before -ως; thus, ἐστε-ός, -εῶσα, -εός, G. -ῶτος. But in the poets the ordinary terminations frequently remain after the contraction; as, -ἔστε-ός, -νῖα, -ός, G. ἐστε -ότος, &c.

The perfects in which these changes most frequently occur

are *τέτληκα*, *τέθνηκα*, *βέβηκα*, *ἔστηκα*; and in these the regular form is more common in the singular, and the contracted form in the dual and plural.

MIDDLE AND PASSIVE.

2d PERSON SINGULAR.

8. The 2d pers. singular present indicative originally ended in *-σαι*. In the Ionic dialect, the *σ* being rejected, it became *-σαι*, by disæresis *-σαι*, and was afterwards contracted into *η*; (§ 38. R. III.) sometimes by the Attics into *-σι*. In the same manner, in other moods and tenses. In the subj. *-ησαι* became *-ηαι*, and then *-η*. In the imp, the indic. imperf. and 2 Aor. *-σσο* became *-σο*, contr. *-ου*; and in the 1 aor. mid. *-ασσο* became *-αο*, contr. *-ω*. In like manner, in the 2d sing. of the optative, *-οισσο* became *-οιο*, and, being incapable of farther change by contraction, remains in this form.

IMPERATIVE, 3d PLURAL.

9. In the third pers. plur. of the imperative, the Ionic, Doric, and especially the Attic writers, use the termination *-ων* instead of *-ωσαν*; thus, *τυπτεύθων* for *τυπτεύθωσαν*. See Table of Dialects, § 102.

PERFECT AND PLUPERFECT PASSIVE.

10. The terminations of the perfect and pluperfect passive, cannot be correctly represented in any paradigm of a mute verb, because the termination, combining with the final mute of the root, undergoes various changes, according to the laws of Euphony, (§ 6.) which causes an apparent, but not a real variety in the terminations of these tenses. For the terminations alone, see § 92. III.

(1.) The terminations preceded by a *π*-mute, as in the paradigm, according to the laws which regulate the combination of consonants, combine with it as there exhibited; viz.

S. <i>τέτυμμαι</i> ,	§ 6. <i>τέτυψαι</i> ,	§ 6. 6.	<i>τέτυπται</i> ,
D. <i>τετύμμεθον</i> ,	do. <i>τέτυφθον</i> ,	§ 6. 2. & 17.	<i>τέτυφθον</i> ,
P. <i>τετύμμεθα</i> ,	do. <i>τέτυφθε</i> ,	do.	<i>τετυμμένοι εἰσι</i> .

(2.) Preceded by a *κ*-mute, they combine as follows:

<i>λέλεγμαι</i> ,	<i>λέλεξαι</i> ,	§ 6. 7.	<i>λέλεκται</i> , § 6. 2.
<i>λελέγμεθον</i> ,	<i>λέλεχθον</i> ,	§ 6. 7. & 17.	<i>λέλεχθον</i> ,
<i>λελέγμεθα</i> ,	<i>λέλεχθε</i> ,	do.	<i>λελεγμένοι εἰσι</i> .

(3.) A τ -mute before a consonant in the passive voice, is changed into σ , and combines with the terminations of the perfect and pluperfect without change, except where the termination begins with α , in which case one σ must be dropped. (§ 6. 17. *Obs.* 9.)

(4.) In the first person, the Attics change the characteristic ν before μ into σ ; as, *πέφισμιμι, πεφάσμεθον, πεφάσμεθα*; for *πέφισμμι, πεφάσμεθον, πεφάσμεθα*.

SUBJUNCTIVE AND OPTATIVE OF PERF. PASS.

11. If the termination in the perf. and pluperf. passive is preceded by a vowel, the circumlocution in the 3d pers. plur. and in the subjunctive and optative moods, as exhibited in the paradigm, becomes unnecessary; thus, in the 3d pers. plur. of the indicative, instead of *πεφιλημένοι εισι, πεφιληνται* is used. But

Obs. 3. In the *Subjunctive*, the vowel preceding the termination is dropped, and the terminations of the present subj. annexed; thus, perf. *πεφιλη-μαι*, subj. *πεφιλῶμαι, -ῆ, -ῆται*, &c.; perf. *κέκριμαι*; subj. *κεκρῶμαι, -ῆ -ῆται*.

Exc. But verbs in $-\acute{o}\omega$, frequently retain ω , as a mood-vowel, through all the numbers and persons; as, *δεδηλῶμαι, -ῶ, -ῶται*, &c.

Obs. 4. The *Optative* adds the terminations $-\mu\eta\nu, -o$, (viz. from σo), $-to$, to the characteristic of the tense, with ι interposed after α , and subscribed with η or ω ; thus,

<i>κεκρῖ-μην,</i>	<i>κέκρι-ο,</i>	<i>κέκρι-το, &c.</i>
<i>λέλυ-μην,</i>	<i>λέλυ-ο,</i>	<i>λέλυ-το, &c.</i>
<i>ἔκται-μην,</i>	<i>ἔκται-ο,</i>	<i>ἔκται-το.</i>
<i>πεφιλῆ-μην,</i>	<i>πεφίλη-ο,</i>	<i>πεφίλη-το.</i>
<i>δεδηλῶ-μην,</i>	<i>δεδηλῶ-ο,</i>	<i>δεδηλῶ-το.</i>

Note. Both in the subjunctive and optative, however, these forms are but seldom used, the circumlocution being generally preferred.

IONIC AND DORIC FORMS.

12. In the Ionic and Doric dialects, ν before $-ται$ and $-το$, in terminations of these tenses in the 3d pers. plur. is changed into α , so that $-\nuται$ becomes $-\alphaται$, and $-\ντο, -ατο$; thus, *λέλυνται* becomes *λελύαται*; *λέλυντο, λελύατο, &c.*

Obs. 5. A π -mute or a κ -mute before $-\alphaται$ and $-\ατο$, for $-\νται$ and $-\ντο$, is changed into its own aspirate; as, *τρίψ-αται, λέλγ-αται*, for *τρίπ-νται, λέλεγ-νται, &c.*

Obs. 6. As the circumlocution $\tau\epsilon\tau\upsilon\mu\acute{\mu}\epsilon\nu\omicron\iota\epsilon\iota\sigma\iota$ is used to avoid the cacophony of the regular termination, $\tau\acute{\epsilon}\tau\upsilon\phi\alpha\iota$, this being removed by the change of ν into α , the circumlocution in the indicative, of all such verbs, becomes unnecessary. Thus, $\tau\epsilon\tau\upsilon\mu\acute{\mu}\epsilon\nu\omicron\iota\epsilon\iota\sigma\iota$, is changed into $\tau\acute{\epsilon}\tau\upsilon\phi\alpha\iota$; $\lambda\epsilon\lambda\epsilon\gamma\mu\acute{\epsilon}\nu\omicron\iota\epsilon\iota\sigma\iota$, into $\lambda\epsilon\lambda\acute{\epsilon}\chi\alpha\iota$, &c.

Obs. 7. If σ (changed from a τ -mute, § 94. R. 2,) precede the termination, it is changed into δ or θ before $-\alpha\iota$ and $-\alpha\tau\omicron$; thus, $\sigma\kappa\epsilon\nu\acute{\alpha}\zeta\omega$. perf. $\acute{\epsilon}\sigma\kappa\epsilon\nu\acute{\alpha}\sigma\mu\alpha\iota$; 3 pers. pl. Ionic $\acute{\epsilon}\sigma\kappa\epsilon\nu\acute{\alpha}\delta\alpha\iota$; $\pi\lambda\acute{\eta}\theta\omega$, perf. pass. $\pi\acute{\epsilon}\pi\lambda\eta\sigma\mu\alpha\iota$, 3 pers. pl. $\pi\epsilon\pi\lambda\acute{\eta}\theta\alpha\iota$ for $\pi\epsilon\pi\lambda\eta\sigma\mu\acute{\epsilon}\nu\omicron\iota\epsilon\iota\sigma\iota$.

Obs. 8. In pure verbs, η or ϵ before $-\mu\alpha\iota$ is usually changed into ϵ before the Ionic $-\alpha\iota$ and $-\alpha\tau\omicron$; thus, $\pi\epsilon\phi\acute{\iota}\lambda\text{-}\eta\gamma\iota\alpha\iota$ and $-\eta\gamma\iota\omicron$ are usually changed into $\pi\epsilon\phi\acute{\iota}\lambda\text{-}\acute{\epsilon}\alpha\iota$ and $\acute{\epsilon}\alpha\tau\omicron$. In like manner, α before $-\alpha\iota$ and $-\alpha\tau\omicron$ is changed into ϵ to avoid the duplication of the α ; thus, $\acute{\alpha}\nu\alpha\pi\acute{\epsilon}\tau\alpha\iota$, from $\acute{\alpha}\nu\alpha\pi\epsilon\tau\acute{\alpha}\omega$, becomes $\acute{\alpha}\nu\alpha\pi\epsilon\tau\acute{\epsilon}\alpha\iota$.

Obs. 9. In like manner, ν before the termination $-\tau\omicron$, seldom before $-\tau\alpha\iota$, in the indicative and optative of the other tenses, but never in the subjunctive, is changed into α ; thus, for $\tau\acute{\upsilon}\pi\text{-}\tau\omicron\iota\omicron\iota\tau\omicron$ we have $\tau\upsilon\pi\tau\omicron\lambda\alpha\tau\omicron$; for $\gamma\acute{\epsilon}\nu\omicron\iota\omicron\iota\tau\omicron$, $\gamma\epsilon\nu\omicron\lambda\alpha\tau\omicron$, &c. So also in verbs in μ ; as, $\tau\acute{\iota}\theta\acute{\epsilon}\alpha\tau\alpha\iota$ for $\tau\acute{\iota}\theta\epsilon\nu\tau\alpha\iota$; $\acute{\iota}\sigma\tau\acute{\epsilon}\alpha\tau\alpha\iota$ for $\acute{\iota}\sigma\tau\alpha\nu\tau\alpha\iota$. In these forms α and $\omicron$ before ν are usually changed into ϵ ; as, $\acute{\epsilon}\delta\omicron\upsilon\lambda\acute{\epsilon}\alpha\tau\omicron$ for $\acute{\epsilon}\delta\omicron\upsilon\lambda\omicron\iota\tau\omicron$, &c.

§ 102. DIALECTS OF VERBS IN ω and μ .

A principal difficulty in learning Greek, arises from the variety of terminations in verbs, according to the different dialects. These can hardly be reduced to any general principles; but a pretty clear idea of them may be formed from the following table. It must be observed, however, that many of the same terminations occur in all the dialects, although that one only is mentioned in which they are most usual. Besides the final syllables, of which this table chiefly consists, the Ionians used to insert a vowel before the last syllable, which the poets often changed into a diphthong: as, $\tau\upsilon\pi\omega$, I. $\tau\upsilon\pi\acute{\epsilon}\omega$, P. $\tau\upsilon\pi\epsilon\acute{\iota}\omega$. So $\phi\upsilon\gamma\epsilon\acute{\iota}\nu$, I. $\phi\upsilon\gamma\text{-}\acute{\epsilon}\epsilon\acute{\iota}\nu$; $\beta\acute{\omicron}\omega\sigma\iota$, I. $\beta\omicron\text{-}\acute{\omicron}\omega\sigma\iota$; $\acute{\omicron}\phi\acute{\alpha}\varsigma$, I. $\omicron\phi\text{-}\acute{\alpha}\phi\varsigma$. But as this does not affect the inflexion of the final syllable, it is not noticed in the table. § 98. *Obs. 4.*

These moods and tenses of the middle and passive voices, which agree in termination with the active, and are not here

specified, are subject to similar changes in the different dialects with those having the same terminations in the active voice. The same is true respecting the terminations of verbs in $-\mu$; so that this table is *general*, applying to the terminations here specified, whether they belong to verbs in $-\omega$ or $-\mu$. The *dual* is omitted in the table, as it but seldom occurs. For other changes by dialect, see § 101 throughout.

A Table exhibiting the most usual Dialects of the terminations of Greek Verbs.

I. ACTIVE VOICE.

FINITE MOODS.

SINGULAR.

1 Pers.	-ημι,	Æ. -εμμι; D. -ειμι and (if from -τω) -αμι; as, τιθ-εμμι for -ημι; ἴσσι-αμι for ἴσσι-ημι.
	-ειν,	I. -εα, D. A. -η; as, ἐκεχέν.η for -ειν.
	-οῖμι,	A. -οίην, D. -ώην; as, φιλ-οίην for -οῖμι.
	-ῶμι,	A. -ώην; as, τιμ-ώην for -ῶμι.
	-οιην,	A. -ώην; as, διδ-ώην for διδ-οίην.
		And so on through all the persons.
2 Pers.	-εις,	D. -ες, Æ. -ης; as, ἀμέλγ-ες for -εις.
	-ας, -ης,	A. -ασθα, -ησθα; as, ἔφ-ησθα for -ης; οἶδ-ασθα, contr. οἶσθα for οἶδας.
	-αις,	Æ. A. -ειας; as, τύψ-ειας, for -αις.
	-ῆς,	A. D. -ῆς; as, φοιτ-ῆς, for -ῆς.
3 Pers.	-ει, { pres.	D. -ε, Æ. -η; as, τύπτ-η for -ει.
	{ plup.	A. -η. I. -εε; as, λειτύφ-η for -ει.
	-αι,	Æ. A. -ειε; as, τύψ-ειε for -αι.
	-η,	I. -ησι; as, τύπτ-ησι for -η.
	-ᾱ, -ᾷ,	D. -ῆ, -ῇ; as, ὀφ-ῆ for -ᾱ.
	-σι,	D. -τι; as, τιθη-τι for -σι.

PLURAL.

1 Pers.	-μεν,	D. -μες; as, τύπτο-μες for -μεν; τυψ-οῦ-μες or -εὔμες for -ομεν; φιλ-εὔμες for -οῦμεν; δηλ-οῦμες for -οῦμεν.
	-ημεν,	A. -μεν; as, τυφθει-μεν for τυφθαί-ημεν

- 2 *Pers.* -ητε, A. -τε; as, τούφθει-τε for τούφθει-ητε.
 3 *Pers.* -σι, D. -ντι; as, φάθη-αντι for -ασι; ἔχ-ωντι for -ωσι; λέγ-οντι for λέγ-ουσι; τιθ-εῦντι for -οῦσι; φιλ-οῦντι for -οῦσι; τιθ-εῖντι or -ηντι for -εῖσι; διδ-ωντι for -οῦσι.
 B. into *ν*; as, τέτυφ-αν for -ασι.
 -ᾶσι, -ῦσι, -εῖσι, I. -ῶσι, -ύσι, -έσι; as, δεικν-ύσι for -ῦσι; τιθ-ῶσι for -εῖσι.
 -οῦσι, I. -εῦσι; -ῶσι, D. -οῖσι; as, διδ-ῶσι for -οῦσι; φιλέ-οισι for -ουσι.
 -ον, B. -οσαν; as, ἰσχάξ-οσαν for -ον.
 -εσαν, -ησαν, -οσαν, -ωσαν, P. -εν, -αν, -ον, -ων; as, τιθ-εν for -εσαν; ἰδ-ον for -οσαν; ἔγν-ων for -ωσαν.
 -εισαν, A. I. -εσαν; as, εἰλήφ-εσαν for -εισαν.
 -ήκασι, -άκασι, Æ. A. -ᾶσι; as, τεθν-ᾶσι for -ήκασι.
 -αιεν, Æ. A. -εian; as, τύψ-εian for -αιεν.
 1. 2. 3. 3. 3.
 -άτωσαν, -έτωσαν, -εἰτωσαν, -ότωσαν, -οὔτωσαν, A. into
 1. 2. 3.
 -άντων, -όντων, -οόντων; as, τυψ-άντων for -άτωσαν; λεγ-όντων for -έτωσαν; λυπ-οόντων for -εἰτωσαν.
 -ῶν, contr. -ῶν, { D. I. -εῦν; as, ἡγαπ-εῦν for -ῶν.
 -έον, contr. -οῦν, }

INFINITIVE.

- ειν, -εσθαι, I. -εμεν, A. D. -έμεναι, -εῦν, Æ. -εν, -ῆν; as, ἐλθ-έμεναι for -ειν; ἀμέλγ-εν for -ειν; τιθ-εμεν and -έμεναι for -εσθαι.
 -αι, A. D. -έμεναι; as, τυψ-έμεναι for -αι.
 -ᾶν, A. D. -άμεναι, -ῆν, Æ. -ην, -ης, -αι, as, ζῆν for ζῆν. (§ 98. Obs. 2.)
 -οῦν, A. D. -όμεναι, F. -εῦν, -ῶν, Æ. -οῖς, -οῖν; as, ῥιγ-ῶν for -οῦν.

PARTICIPLES.

- οῦσα, D. -οῖσα, -εῦσα; as, ζατ-εῦσα for ζητ-οῦσα.
 -ας, -ασα, -αν, D. -αῖς, -αισα, -αιν; as, ῥίψ-αις for -ας, &c.

-ηκ-ός, } -υῖα, -ός, A. -ός, -ῶσα, -ός; as, εστ-ός; for
 -ακ-ός, } -ηκός, § 101. 7. I. -εός.
 -ός, Æ. -ων; as, τετύφ-ων, G. -οντος, for -ως,
 -οτος.

II. MIDDLE AND PASSIVE.

FINITE MOODS.

SINGULAR,

- 1 Pers. -ομαι, 1 f. D. -οῦμαι; as, τύψ-ουμαι for -ομαι
 -οῦμαι, D. -εῦμαι; as, μαθ-εῦμαι for οῦμαι.
 -μην, D. -μαν; as, ἐτυπτό-μαν for -μην.
 2 Pers. -η, A. -ει, I. indic. -σαι, subj. -ηαι; as,
 βοῦλ-ει for -η.
 -ου, I. -σο, D. -εῦ; as, μάχ-εῦ for -ου.
 -ω, I. -αο; as, ἐλύσ-αο for -ω.

PLURAL.

- 1 Pers. -εθα, D. -εσθα; as, ἐκόμε-εσθα for -εθα.
 3 Pers. -νται, -ένοι εἰσι, I. -αται or -έαται; as, κέαται for
 κείνται; εἰφό-αται for -νται; λελέχ-αται
 for -γμένοι εἰσι, (§ 101. 12.)
 -ντο, -ένοι ἦσαν, I. -ατο or -έατο; as, πρυθοί-ατο for
 -οιντο; ἐγεν-έατο for -οντο; ἐστάλ-ατο
 for -μένοι ἦσαν, (§ 101. 12.)
 -ησαν, Æ. -εν; as, δυνηθεῖ-εν for -ησαν; ἐτυφθ-
 εν for -ησαν.
 -ωσαν, A. I. D. -ων; as, λεξάσθ-ων for -ωσαν.

INFINITIVE.

- ῆναι, D. -ῆμεναι, Æ. -ῆμεν; as, λειφθ-ῆμεν
 for -ῆναι.

PARTICIPLES.

- οῦμενος, D. Æ. -εῦμενος; as, φιλ-εῦμενος for -οῦ
 μενος.

§ 103. SECOND CONJUGATION.

3. Verbs of the second conjugation end in μ , and are formed from pure verbs of the first, as follows :

1. $-\omega$ is changed into $-\mu$, and the short vowel before it is changed into its own long, or the doubtful vowel lengthened ; thus,

From $\sigmaβέω$ is formed $\sigmaβῆμι$, *I extinguish.*

$\gammaνόω$ „ $\gammaνώμι$, *I know.*

$\varphiάω$ „ $\varphiημι$, *I say.*

$\kappaλύω$ „ $\kappaλύμι$, *I hear.*

2. Regular verbs in $-\acute{\alpha}\omega$, $-\acute{\epsilon}\omega$, $-\acute{\omicron}\omega$, reduplicate the initial consonant with ι in the present and imperfect ; thus,

From $\deltaέω$ is formed $\deltaι\deltaημι$, *I bind.*

$\thetaέω$ „ $\tauι-θημι$, *I place.*

$\deltaόω$ „ $\διδωμι$, *I give.*

But $\piλέω$ makes $\πιμπλημι$, *I fill.* (§ 6. 19.)

3. Verbs beginning with a vowel, prefix ι , which is called the *improper reduplication* ; thus,

From $ἵω$ is formed $ἱ-ημι$, *I go.*

$ἔω$ „ $ἱ-ημι$, *I send.*

Obs. 1. Also verbs beginning with $\sigma\iota$ or $\pi\iota$ prefix ι with the aspirate ; thus,

From $\sigmaτάω$ is formed $ἱ-στημι$.

$\piτάω$ „ $ἱ-πιτημι$.

4. The reduplication is not used in verbs in $\nu\mu$, nor in those whose radical primitive has more than two syllables ; thus,

From $\kappaλύω$ comes $\kappaλύμι$, *I hear.*

$\iotaσάω$ „ $\ἱσημι$, *I know.*

$\deltaνέω$ „ $\δνημι$, *I assert.*

Likewise some other verbs ; as,

$\varphiάω$ „ $\varphiημι$, *I say, &c. (No. 1.)*

Obs. 2. Some verbs which begin with a vowel repeat the

first syllable, after the manner of the Attic reduplication, § 90. 6; thus, ἄλῃμι and ἀλάλῃμι; ἄχῃμι and ἀκᾶχῃμι.

Obs. 3. Some pure verbs add ννυ to the root before -μι, and some mute and liquid verbs add νυ in order to pass into -μι; as,

σπεδάω,	R. σπεδα-	σπεδά-ννυ-μι.
δείκω,	δεικ-	δείκ-νυ-μι.
ἄρω,	ἀρ-	*AP.NY-MI, ἀρ-νυ-μαι.

5. Verbs in μι have only three tenses of that form; viz. *Present*, *Imperfect*, and 2 *Aorist*. The other tenses are taken from the primitive in ω, and are of the first conjugation, § 110. Verbs in -νμι want the second aorist, and also the subjunctive and optative. When those moods are needed, they are borrowed from forms in -ίω.

Obs. 4. Several verbs form only the 2d aor. according to this conjugation, § 85. *Obs. 1.*; in such cases verbs in -έω have the 2d aor. in -υν; as,

βαλνω	from	βάω,	Root βα-	2d aor. ἔβην.
γινώσκω	„	γνώω,	„ γνο-	„ ἔγνω.
δύω	„	„	„ δυ-	„ ἔδυν.

Obs. 5. Many verbs of this conjugation are *deponent*, having only the passive form, while their signification is active or neuter; such are δύναμαι, *I can*; πεῖμαι, *I lie*; διζήμαι, *I seek*; οἶμαι, *I think*,

§ 104. OF THE ROOT AND AUGMENT.

1. The Root of verbs in .μι has but one form, and is the same with the first root of the verb from which it is derived; thus, ἵστημι from στάω, R. στα-; τιθῃμι from θέω, R. θε-, &c.

2. In Verbs that reduplicate, (§ 103. 2.) the reduplication is prefixed to the root in the present and imperfect only.

3. The imperfect and 2d aorist are augmented in the same manner as in verbs of the first conjugation.

§ 105. OF THE TERMINATION OR FINAL LETTERS.

1. In the *first* conjugation the terminations consist of two parts, the mood-vowels and final letters, § 91. 2 In the *second* the mood-vowels are wanting and their place supplied by the last letter of the root, which sufficiently distinguishes the moods by the changes which it undergoes in combining with the final letters.

2. The *Final letters* in all verbs belonging to this conjugation are the same. They are divided into two classes, *Primary* and *Secondary*. The Primary belong to the present indicative only. The Secondary to the indicative of the imperfect and 2 aorist, and to the optative in all the tenses. They are joined immediately to the root, and so far as they can be separated from it, are as follows :

I. ACTIVE VOICE.

INDICATIVE MOOD.

PRIMARY TENSES.			SECONDARY TENSES.			
Sing.	-μι,	-ς,	-σι,	-ν,	-ς,	—,
Dual.	—,	-τον,	-τον,	—,	-τον,	-την,
Plur.	-μεν,	-τε,	-ντισι.	-μεν,	-τε,	-σαν.

IMPERATIVE.			INFINITIVE.			
Sing.	—,	-θι,	-τω,	-ναι.		
Dual.	—,	-τον,	-των,	PARTICIPLES.		
Plur.	—,	-τε,	-τωσαν.	N. -ντις, -ντισα, -ντι, G. -ντις, &c.		

II. MIDDLE AND PASSIVE VOICES.

INDICATIVE MOOD.

PRIMARY TENSES.				SECONDARY TENSES.			
Sing.	-μαι,	-σαι,	-ται,	-μην,	-σο,	-το,	
Dual.	-μεθον,	-σθον,	-σθον,	-μεθον,	-σθον,	-σθην,	
Plur.	-μεθα,	-σθε,	-νται.	-μεθα,	-σθε,	-ντο.	
IMPERATIVE.				INFINITIVE.			
Sing.	—,	-σο,	-σθω,	-σθαι.			
Dual.	—,	-σθον,	-σθων,	PARTICIPLES.			
Plur.	—,	-σθε,	-σθωσαν.	N.	-μενος,	-μένη,	-μενος

§ 106. FORMATION OF MOODS AND TENSES IN THE ACTIVE VOICE.

In the present and imperfect through all the moods, prefix the Reduplication in verbs that reduplicate, and then—

1. *For the Indicative.*

RULE. Change the short vowel of the root into its own long* in the singular of the present and imperfect, and in all the numbers of the 2 Aorist, and then add the final letters. § 105. 2.; thus,

PRESENT.	IMPERF.	2d AOR.
S. <i>ἴσκη-μι</i> , -ς, -σι, <i>ἴσκη-ν</i> , -ς, —, <i>ἔσκη-ν</i> , -ς, —,		
D. <i>ἴστα—</i> , -ιον, -ιον, <i>ἴστα—</i> , -ιον, -την, <i>ἔσκη—</i> , -ιον, -την,		
P. <i>ἴστα-μεν</i> , -ις, -σι. <i>ἴστα-μεν</i> , -ις, -σαν. <i>ἔσκη-μεν</i> , -ις, -σαν.		

Exc. 1. In the 2 aorist, *τίθημι*, *δίδωμι*, and *ἵημι*, have the long vowel in the singular only.

2. *For the Subjunctive.*

RULE. Change the final vowel of the root into the subjunctive terminations, -ω, -ης, -η, &c. § 92. I.; thus,

ἴσκημι, R. *στα-* Subj. Pres. *ἴστω*, -ης, -η; -ῆτον, -ῆτον, &c.
2 Aor. *στω*, -ης, -η; -ῆτον, -ῆτον, &c.

Exc. 2. But verbs in -ωμι retain ω through all the persons and numbers; as,

δίδωμι from *δῶ*, R. *δο*, Subj. Pres. *διδῶ*, -ῶς, -ῶ; -ῶτον, &c.
2 Aor. *δῶ*, -ῶς, -ῶ; -ῶτον, &c.

3. *For the Optative.*

RULE. Change the final vowel of the root into its own diphthong, and add the secondary final letters with η prefixed; thus,

Pres. } *ἴσταλ-ην*, -ης, -η, &c. *τιθελ-ην*, -ης, -η, &c. *διδολ-ην*, &c.
Imp. }
2 Aor. *σताल-ην*, -ης, -η, &c. *θελ-ην*, -ης, -η, &c. *δολ-ην*, &c.

* See § 96. N. B.

4. *For the Imperative.*

RULE. In the Present Tense, add the final letters to the root; but in the 2 Aor. change the short vowel into its own long; thus,

Pres. & Imp. ἵστα-θι, -τω, -τον, -των, -τις, -τωσαν.

2 Aor. στή-θι, -τω, -τον, &c.

Exc. 3. In the 2 Aorist, τίθημι, δίδωμι, and ἵημι, retain the short vowel and add -ς instead of -θι in the 2 pers. singular; as, θέ-ς, -τω, -τον, -των, &c.; δό-ς, -τω, -τον, -των, &c. So also σπῆμι, φεῖμι, and σχῆμι, in the Pres. and Imp. have σπές, φεές, σχές.

5. *For the Infinitive.*

RULE. In the Present Tense, add the final letters to the root, and in the 2 Aorist change the short vowel into its own long; thus,

Pres. and Imperf. ἵσταν-αι, 2. Aor. στήν-αι.

Exc. 4. In the 2 Aorist τίθημι and ἵημι change the short vowel of the root into ει, and δίδωμι, into ου; as,

θεῖν-αι,

εἰν-αι,

δοῦν-αι.

6. *For the Participles.*

RULE. Add the final letters to the root, and then combine by the rules of Euphony, § 6. 18.; thus,

ἵσταν-τις, -νισα, -ν, combined ἵσταν-ός, -ῶσα, -ῶν.

τίθω-ντις, -νισα, -ν, ,, τίθω-εις, -εῖσα, -ῶν

δίδω-ντις, -νισα, -ν, ,, δίδω-ούς, -οῦσα, -ῶν.

δείκνυ-ντις, -νισα, -ν, ,, δείκνυ-ός, -ῶσα, -ῶν.

§ 107. FORMATION OF MOODS AND TENSES IN THE MIDDLE AND PASSIVE VOICE.

Prefix the reduplication in the present and imperfect in verbs that reduplicate, as in the active voice; and then, in all the tenses,—

1. *For the Indicative, Imperative, Infinitive, and Participles.*

RULE. Annex the final letters to the root, (§ 105. 2, II.); as,

Indicative, ἵστα-μαι, -σαι, -ται, &c. Imp. ἵστά-μεν, -σο, -το, &c.

Imperative, ἵστα-σο, -σθω, -σθον, -σθων, &c.

Infinitive, ἵστα-σθαι.

Participles, ἵστά-μενος, -μένη, -μενον.

2. *For the Subjunctive.*

RULE. Change the last letter of the root into the subjunctive terminations, -ῶμαι, -ῆ, -ῆται, &c. § 92. II.; as,

ἵστημι, R. στα- Subj. Pr. & Imp. ἵστ-ῶμαι, -ῆ, -ῆται, &c.
2 Aor. σι-ῶμαι, -ῆ, -ῆται, &c.

Exc. Verbs in -ωμι retain ω through all the numbers and persons, as in the active; as,

δίδωμι, R. δο- Subj. Pr. & Imp. διδ-ῶμαι, -ῶ, -ῶται, &c.
2 Aor. δ-ῶμαι, -ῶ, -ῶται, &c.

3. *For the Optative.*

RULE. Change the last letter of the root into its own diphthong, and add the secondary final letters; as,

ἵστημι, R. στα- Opt. Pr. & Imp. ἵσταλ-μην, -σο, -το, &c.
2 Aor. σταλ-μην, -σο, -το, &c.

Obs. σ is usually rejected in the 2d pers. singular; making,

ἵσταλ-μην, -ο, -το, &c. σταλ-μην, -ο, -το, &c. § 109. 8.

N. B. As the root of verbs in -μι ends in α, ε, ο, or υ, these vowels combining with the final letters cause the *appearance* of four different forms of termination, and for this reason four paradigms have usually been given, though there is in fact *only one*. This can tend only to perplex and obscure the subject, and to impose unnecessary labour on the learner. If the changes which affect the root are carefully studied according to the preceding rules, § 106, 107, this conjugation will be found even more simple than the first. The following table will show that in whatever vowel the root end, still there is but one form of inflection.

§ 108. PARADIGM OF VERBS IN -*MI*.

ACTIVE VOICE.

PRESENT TENSE.

INDICATIVE MOOD, § 106. 1.

Sing.	Dual.	Plur.
<i>ἴσκη</i> <i>τιθῇ</i> <i>δίδω</i> <i>δελκνυ</i>	<i>ἴστα</i> <i>τιθε</i> <i>δίδο</i> <i>δελκνυ</i>	<i>ἴστασθ.</i> <i>τιθεισθ.</i> <i>δίδουσι.</i> <i>δελκνυσθ.</i>
<i>-μσ, -ς, -σθ,</i>	<i>-τον, -τον,</i>	<i>-μεν, -τε, (-ντισθ¹)</i>

SUBJUNCTIVE, § 106. 2.

<i>ἴσῃ</i> <i>τιθῇ</i> <i>διδῇ</i>	<i>-ῶ, -ῆς, -ῆ,</i>	<i>-ῆτον, -ῆτον,</i>	<i>-ῶμεν, -ῆτε, -ῶσι.</i>
<i>-ῶ, -ῶς, -ῶ,</i>	<i>-ῶτον, -ῶτον,</i>	<i>-ῶμεν, -ῶτε, -ῶσι.</i>	

OPTATIVE, § 106. 3.

<i>ἴσταί</i> <i>τιθεί</i> <i>δίδοι</i>	<i>-ην, -ης, -η,</i>	<i>-ήτον, -ήτην,</i>	<i>-ήμεν,² -ήτε, -ήσιν.</i>
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IMPERATIVE, § 106. 4.

<i>ἴστα</i> <i>τιθε</i> <i>δίδο</i> <i>δελκνυ</i>	<i>-θε,³</i> <i>-τε,^{4*}</i> <i>-θε,⁴</i> <i>-θε,</i>	<i>-τω,</i>	<i>-τον, -των,</i>	<i>-τε, -τωσιν.⁵</i>
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INFINITIVE, § 106. 5.

PARTICIPLES, § 106. 6.

<i>ἴσας</i> <i>τιθε</i> <i>διδ</i> <i>δελκνυ</i>	<i>-ναι,</i>	<i>ἴσας,</i> <i>τιθε</i> <i>διδ</i> <i>δελκνυ</i>	<i>-ας, -ασα, -αν.</i> <i>-εις, -εσσα, -εν.</i> <i>-ονς, -ουσα, -ον.</i> <i>-ας, -ουσα, -ον.</i>
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IMPERFECT TENSE, § 109. 6.

INDICATIVE MOOD, § 106. 1.

Sing.	Dual.	Plur.
<i>ἴσκη</i> <i>τιθῇ</i> <i>δίδω</i> <i>δελκνυ</i>	<i>ἴστα</i> <i>τιθε</i> <i>δίδο</i> <i>δελκνυ</i>	<i>-μεν, τε, -σμεν.⁷</i>
<i>-ν, -ς, —,</i>	<i>-τον, -την,</i>	

The other moods in the imperf. are wanting.

Note. The numbers 1, 2, 3, &c. refer to the same numbers in § 109.

PARADIGM OF VERBS IN *-μι*.

ACTIVE VOICE.

SECOND AORIST.

INDICATIVE MOOD, § 106. 1.

	Sing.	Dual.	Plur.
ἔσκη	} -ν, -ς, —,	ἔσκη, } -ιον, -την,	-μεν, -τε, -σαν.
ἔθη			
ἔδω			

SUBJUNCTIVE, § 106. 2.

στ	} -ῶ, -ῆς, -ῆ,	-ῆιον, -ῆιον,	-ῶμεν, -ῆτε, -ῶσι.
θ			
δ			

OPTATIVE, § 106. 3.

σται	} -ην, -ης, -η,	-ηιον, -ῆτην,	-ημεν, -ητε, -ησαν.
θαι			
δοι			

IMPERATIVE, § 106. 4.

στῆ-θῶ	} -τω,	-τιον, -τιων,	-τε, -τωσαν.
θῆ-ς			
δό-ς			

INFINITIVE, § 106. 5.

στῆ	} -ναι,		
θεῖ			
δοῦ			

PARTICIPLES, § 106. 6.

στῆς, στήσα, στήν.			
θεῖς, θεῖσα, θέν.			
δούς, δοῦσα, δόν.			

Note 1. The numbers, 1, 2, 3, &c, refer to the same numbers in § 109.

Note 2. For the accents in these tables as in the tables of the first conjugation, See § 99. 2.

PARADIGM OF VERBS IN *-MI*.

MIDDLE VOICE.

PRESENT TENSE.

INDICATIVE, § 107. 1.

Sing.	Dual.	Plur.
ἴστα τιθε δίδο δείκνυ	-μαι, -σαι, -ται, -μεθον, -σθον, -σθον,	-μεθα, -σθε, -νται.

SUBJUNCTIVE, § 107. 2.

ἴστω τιθε διδ δείκνυ	-ῶμαι, -ῇ, -ῇται, -ῶμεθον, -ῇσθον, &c. -ῶμεθα, -ῇσθε, -ῶνται	
	-ῶμαι, -ῶ, -ῶται, -ῶμεθον, -ῶσθον, &c. -ῶμεθα, -ῶσθε, -ῶνται	

OPTATIVE, § 107. 3.

ἴστα τιθε διδ δείκνυ	-μην, -ο, (σοσ)-το, -μεθον, -σθον, -σθην, -μεθα, -σθε, -ντο.	
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IMPERATIVE, § 107. 1.

ἴστα τιθε δίδο δείκνυ	-σο, -σθω, —, -σθον, -σθων, -σθε, -σθωσαν	
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INFINITIVE, § 107. 1.

ἴστα τιθε δίδο δείκνυ	-σθαι.
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PARTICIPLES, § 107. 1.

ἴστα τιθε δίδο δείκνυ	-μενος, -μένη, -μενον.
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IMPERFECT TENSE.

INDICATIVE, § 107. 1.

Sing.	Dual.	Plur.
ἴστα τιθε δίδο δείκνυ	-μην, -σο, -το, -μεθον, -σθον, -σθην,	-μεθα, -σθε, -ντο.

The other moods of the imperfect are wanting.

Note. The numbers 8, 9, refer to the same numbers in § 109.

PARADIGM OF VERBS IN *-MI*.

MIDDLE VOICE.

SECOND AORIST.

INDICATIVE MOOD, § 107. 1.

Sing.	Dual.	Plural.
$\left. \begin{array}{l} \epsilon\sigma\acute{\iota}\alpha \\ \epsilon\theta\acute{\epsilon} \\ \epsilon\delta\acute{o} \end{array} \right\} \begin{array}{l} -\mu\eta\nu, -σο, -το, \\ \end{array}$	$\left \begin{array}{l} -\muεθον, -σθον, -σθην, \\ \end{array} \right $	$\left \begin{array}{l} -\muεθα, -σθε, -ντο. \\ \end{array} \right $

SUBJUNCTIVE, § 107. 2.

$\left. \begin{array}{l} \sigma\tau \\ \theta \\ \delta \end{array} \right\} \begin{array}{l} -\tilde{\omega}\muαι, -\tilde{\eta}, -\tilde{\eta}ται, \\ -\tilde{\omega}\muαι, -\tilde{\varphi}, -\tilde{\omega}ται, \end{array}$	$\left \begin{array}{l} -\tilde{\omega}\muεθον, -\tilde{\eta}\sigmaθ\acute{o}\nu, \&c. \\ -\tilde{\omega}\muεθον, -\tilde{\omega}\sigmaθον, \&c. \end{array} \right $	$\left \begin{array}{l} -\tilde{\omega}\muεθα, -\tilde{\eta}\sigmaθε, -\tilde{\omega}νται. \\ -\tilde{\omega}\muεθα, -\tilde{\omega}\σθε, -\tilde{\omega}νται. \end{array} \right $
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OPTATIVE, § 107. 3.

$\left. \begin{array}{l} \sigma\tau\alpha\iota \\ \theta\epsilon\iota \\ \delta\alpha\iota \end{array} \right\} \begin{array}{l} -\mu\eta\nu, -ο, (\sigmaο^8) -το, \\ \end{array}$	$\left \begin{array}{l} -\muεθον, -σθον, -σθην. \\ \end{array} \right $	$\left \begin{array}{l} -\muεθα, -σθε, -ντο. \\ \end{array} \right $
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IMPERATIVE, § 107. 1.

$\left. \begin{array}{l} \sigma\acute{\iota}\alpha \\ \theta\acute{\epsilon} \\ \delta\acute{o} \end{array} \right\} \begin{array}{l} -σο,^9 -σθω, \\ \end{array}$	$\left \begin{array}{l} -σθον, -σθων, \\ \end{array} \right $	$\left \begin{array}{l} -σθε, -σθωσαν. \\ \end{array} \right $
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INFINITIVE, § 107. 1.

PARTICIPLES, § 107. 1.

$\left. \begin{array}{l} \sigma\acute{\iota}\alpha \\ \theta\acute{\epsilon} \\ \delta\acute{o} \end{array} \right\} \begin{array}{l} -σθαι. \\ \end{array}$	$\left \begin{array}{l} \sigma\acute{\iota}\alpha \\ \theta\acute{\epsilon} \\ \delta\acute{o} \end{array} \right\} \begin{array}{l} -μενος, -μένη, -μενον. \\ \end{array}$
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The PRESENT and IMPERFECT PASSIVE are like the PRESENT and IMPERFECT MIDDLE. The SECOND AOR. PASS. is wanting.

Note. For the other tenses of verbs in *μ*, see §§ 110 and 111, and for the dialects, § 102.

§ 109. OBSERVATIONS ON VERBS IN *μ*.

ACTIVE VOICE.

1. The final letters of the 3d pers. plur. are properly *νται*; and these, combining with the preceding vowel, according to the rules of Euphony, (§ 6. 18.), become *-ασαι*, *-εισαι*, *-ουσαι*, *ῶσαι*, *-ώσαι*.

2. In the optative, *η* is often dropped before the final letters of the plural making

-αίμεν, *-αίτε*, *-αίεν*; *-είμεν*, *-είτε*, *-είεν*; *-οίμεν*, *-οίτε*, *-οίεν*.

instead of

αίημεν, *αίητε*. *αίησαν*; *είημεν*, &c.

3. *ἵστημι* has sometimes *ἵστη* for *ἵσταθι* in the imperative; and in compounds *στα* is commonly used for *στήθι*; thus, *ἀναστα* for *ἀναστήθι*; *παράστα* for *παρστήθι*, &c.

4. So also *τίθημι*, *δίδωμι*, and *λημι*, have sometimes *τίθει*, *δίδου*, *λει*, for *τίθειτι*, *δίδοθι*, *λεθι*; but these are properly contracted forms of the primitive verb with the reduplication, used in the Ionic and Doric dialects; thus, *τίθειω*, imper. *τίθειε*, contr. *τίθει*.

5. As in verbs in *-ω*, (§ 101. 2.) so also in those in *μ*, *έντων* is used for *-εωσαν* in the imperative 3d pers. plural.

6. The primitive in *-ω*, with the reduplication, is sometimes used instead of the form in *-μ* in the present and imperfect; thus,

Present,

τίθειω, *-έεις*, *-έει*, contr. *-ῶ*, *-εις*, *-ει*, for *τίθημι*, *-ης*, *-ησι*, &c.
ἵστάω, *-άεις*, *-άει*, contr. *-ῶ*, *-ῆς*, *-ῆ*, for *ἵστημι*, *-ης*, *-ησι*, &c.

Imperfect,

ἐτίθειον, *-εες*, *-εε*, contr. *-ουν*, *-εις*, *-ει*, for *ἐτίθην*, *-ης*, *-η*, &c.

through all the moods.

7. The terminations *-ασαν*, *-εσαν*, &c. in the 3 pers. plur., are frequently shortened by syncope; as, *ἵσαν* for *ἵτασαν*; *ἔτιθεν* for *ἐτίθεσαν*; *ἔβαν* for *ἔβησαν*.

MIDDLE AND PASSIVE.

8. In the 2d pers. sing. of the *imperfect* indicative, mid. and pass. *σ* is often rejected, and the concurring vowels con-

tracted ; thus, *ἵστω* for *ἵστασθαι* ; *τίθω* for *τίθεσθαι*, &c. So in the *Indic. pres.* sometimes *ἵστη* for *ἵσταται*. Also in the 2d pers. sing. of the *optative*, *σ* is rejected, but the vowels, being incapable of contraction, remain unchanged.

9. The same contraction takes place in the imperative ; but in the 2d aor. *θέσθαι* is contracted into *θοῦ* only in compounds ; as, *παράθου*, *ὑπόθου*, &c.

§ 110. TENSES FORMED FROM THE PRIMITIVE.

Verbs in *μ* have only three tenses of that form ; viz. the Present, Imperfect and 2d Aorist. All the other tenses are formed from the first root of the primitive, as in the first conjugation, (§ 93. 2.) and are inflected as the same tenses in verbs in *-ω* ; as,

τίθῃμι, from *θέω*, has 1 fut. *θήσω*, *θήσομαι*, &c.

δίδωμι, from *δίδω*, has 1 fut. *δώσω*, *δώσομαι*, &c.

ἵστημι, from *στιάω*, has 1 fut. *στήσω*, 1 aor. *ἔστησα*, &c.

EXCEPTIONS.

1. *First Future.* Some verbs occasionally retain the reduplication ; as, *διδάσω* from *δίδωμι*, and verbs from derivatives in *-νύω* and *-νύω* form the future from their primitives ; thus, *δείκνυμι* from *δείκνυω*, has the 1 Fut. *δείξω* from *δείκω*.

2. *First Aorist.* *τίθῃμι*, *δίδωμι* and *ἵημι*, have *-α* and *-αμην* instead of *-σα* and *-σάμην* in the 1st aorist indicative ; as, 1 aor. *ἔθηκα*, *ἔθιχαμην* ; *ἔδωκα*, *ἔδωκάμην*, &c. In these verbs the other moods of this tense are wanting.

3 *Perfect and Pluperfect Active.* Verbs in *-μι* from *έω* commonly have *ει* before *-α* of the perfect ; those from *άω* have *η* or *α* ; as, *τίθῃμι* from *θέω*, Perf. *τέθεικα* ; *ἵστημι* from *στιάω*, Perf. *ἔστηκα*, or *ἔστακα*. In these tenses *ἵστημι* aspirates the augment, and, except in the singular of the indicative, has a *Syncopated* form which resembles the present ; thus, 1 pl. *ἑστέχουμεν*, by Syncope, *ἕσταμεν*, &c. inf. *ἑστήκειναι*, by Syncope *ἑστάναι* ; participle, as § 101. 7.

Obs. The perf. act. of *ἵστημι* has a present signification ; thus, *ἑστηκα*, *I stand*, plup. *ἑστήκειν*, *I stood*. In the pres., Imp., Fut., and 1 Aor. Act. it signifies *to place*, *to cause to stand*. In the passive throughout, *to be placed*. The 2 Aor. Middle is not in use.

4. *Passive voice.* The short vowel of the root remains short before a consonant in the passive voice; as, *δίδωμι*, 1 Fut. pass. *δοθήσομαι*, 1 Aor. *ἔδοθην*, Perf. *δίδομαι*, &c. But *ει* before *-κα* in the perfect active returns before *-μαι* in the Perf. passive; as, Perf. Act. *τίθει.κα*, 1 Fut. Pass. *τεθήσομαι*, (§ 6. 4.) Perf. Pass. *τίθει-μαι*.

5. *Tenses wanting.* Verbs in *μι* want the second and third roots, and consequently the tenses derived from them; viz. the Second Future Passive, the 2d Perfect and 2d Pluperfect Active, and the 2d Aorist Passive.

§ 111. TABLE EXHIBITING ALL THE TENSES OF VERBS IN *MI*.

ACTIVE.	MIDDLE.	PASSIVE.
Present. <i>ἵστημι</i> ,	<i>ἵσταμαι</i> ,	<i>ἵσταμαι</i> .
Imperf. <i>ἵστην</i> ,	<i>ἱστάμην</i> ,	<i>ἱστάμην</i> .
1 Fut. <i>στήσω</i> ,	<i>στήσομαι</i> ,	<i>σταθήσομαι</i> .
2 Fut. —	—	—
1 Aor. <i>ἕστησα</i> ,	<i>ἕστησάμην</i> ,	<i>ἕστάθην</i> .
2 Aor. <i>ἕστην</i> ,	<i>ἕστάμην</i> ,	—
Perf. <i>ἕστακα</i> or <i>-ηκα</i> ,	—,	<i>ἵσταμαι</i> .
Pluperf. <i>ἕστακεις</i> or <i>εἰστάκεις</i> . —,		<i>ἕστάμην</i> .

Verbs in MI to be conjugated.

<i>ἵμι</i> , from <i>ἔω</i> , <i>I send</i> .	<i>πληνμι</i> , from <i>πλέω</i> , <i>I fill</i> , hence <i>πλήθω</i> .
<i>σβήμι</i> , } <i>σβέω</i> , <i>I extinguish</i> .	<i>ἄλλωμι</i> , <i>ἄλέω</i> , <i>I destroy</i> .
<i>σβέννυμι</i> , }	<i>νικάμι</i> , <i>νικάω</i> , <i>I conquer</i> .
<i>ζεύγωμι</i> , <i>ζεύγω</i> , <i>I join</i> .	<i>φημι</i> , <i>φάω</i> , <i>I say</i> .
<i>δίδημι</i> , <i>δέω</i> , <i>I bind</i> .	<i>κλύμι</i> , <i>κλύω</i> , <i>I hear</i> .
<i>ἵπτημι</i> , <i>πτάω</i> , <i>I fly</i> .	<i>ῥώννυμι</i> , <i>ῥόω</i> , <i>I strengthen</i> .
<i>δννμι</i> , <i>δνέω</i> , <i>I help</i> .	
<i>ὀμνυμι</i> , <i>ὀμύω</i> , <i>I swear</i> .	

§ 112. IRREGULAR AND DEFECTIVE VERBS in *μι*.

The Irregular and Defective verbs in *μι* are usually reckoned nine, viz. *εἰμι*, *I am*; *εἶμι* and *ἔμι*, *I go*; *ἵμι*, *I send*; *εἵμαι*, *I clothe myself*; *ἕμαι*, *I sit*; *κεῖμαι*, *I lie down*; *φημι*, *I say*; and *ἴσμι*, *I know*. The parts in use are as follows:

I. *Εἰμι*, *I am*.

ACTIVE VOICE.

PRESENT TENSE.

Indicative.

S. εἰμι,	εἷς or εἶ,	εἶσι,
D. εἰσὶν,	εἰσὶν,	εἰσὶν,
P. εἰσιν,	εἰσὶ,	εἰσὶ.

Subjunctive.

S. ᾔ,	ᾔς,	ᾔ,
D. ᾔον,	ᾔον,	ᾔον,
P. ᾔμεν,	ᾔτε,	ᾔσι.

Optative.

S. εἴην,	εἴης,	εἴη,
D. εἴητον,	εἴητον,	εἴητην,
P. εἴημεν,	εἴητε,	εἴησαν.

Imperative.

S. ἔστο,	ἔστω,
D. ἔστωρ,	ἔστωρ,
P. ἔστωτε,	ἔστωσαν.

Infinitive.

εἶναι.

Participles.

M. ὢν,
F. οὔσα,
N. ὢν.

IMPERFECT TENSE.

Indicative.

S. ἦν,	ἦς,	ἦ or ἦν,
D. ἦτον,	ἦτον,	ἦτην,
P. ἦμεν,	ἦτε,	ἦσαν.

The other moods the same as in the Present.

MIDDLE VOICE.

IMPERFECT.

Indicative.

S. ἤμην,	ἦσο,	ἦτο,
D. ἤμεσθον,	ἦσθον,	ἦσθην,
P. ἤμεθα,	ἦσθε,	ἦντο.

1 FUTURE TENSE.

Indic. ἴσουςαι, *Opt.* ἴσολιμην, *Inf.* ἴσεσθαι, *Part.* ἴσόμενος, regular.

THE CHIEF DIALECTS OF *σμλ*.

ACTIVE VOICE.

PRESENT.

Indicative.

1.	2.	3.
Sing. <i>σμλ</i> , D. <i>ἐμλ</i> , Æ. <i>ἤμι</i> .	<i>εἰς</i> , or <i>εἰ</i> , I. <i>εἰς</i> , P. <i>εἰ</i> , <i>ἔσσι</i> .	<i>ἐσσι</i> , D. <i>ἐσσι</i> , <i>ἐσσι</i> .
Plur. <i>ἐμμέν</i> , <i>εἰμμέν</i> , P. <i>ἐμμέν</i> , <i>εἰμμέν</i> .	<i>ἐσσι</i> , P. <i>ἐσσι</i> .	<i>ἐσσι</i> , D. <i>ἐσσι</i> , Æ. <i>ἐσσι</i> , <i>ἐσσι</i> , P. <i>ἐσσι</i> , <i>ἐσσι</i> .

Subjunctive.

Sing. <i>ᾶ</i> , I. <i>ἔω</i> , P. <i>εἴω</i> .	<i>ῆς</i> , I. <i>ἔγ</i> , P. <i>εἴγ</i> .	<i>ῆ</i> , I. <i>ἔγ</i> , <i>εἴγ</i> , <i>ῆσι</i> , <i>ἔσσι</i> , P. <i>εἴσσι</i> .
Plur. <i>ᾶμεν</i> , D. <i>ᾶμεσ</i> , P. <i>εἴμεν</i> , <i>εἴμεν</i> .	<i>ῆτε</i> .	<i>ᾶσι</i> , I. <i>ἔσσι</i> .

Optative.

Sing. <i>εἴην</i> , I. <i>ἔοιμι</i> .	<i>εἴης</i> , I. <i>ἔοις</i> .	<i>εἴη</i> , I. <i>ἔοι</i> .
Plur. <i>εἴμεν</i> , I. <i>εἴμεν</i> .	<i>εἴητε</i> .	<i>εἴησαν</i> , I. A. <i>εἴω</i> .

Imperative.

Sing.	<i>ἔσσο</i> , P. <i>ἔσσο</i> , A. <i>ἔσθι</i> .	<i>ἔστω</i> .
Plur.	<i>ἔσσε</i> .	<i>ἔστωσαν</i> , A. <i>ἔστω</i> , P. <i>ἔστω</i> .

Infinitive.

εἶναι, I. *ἔμην*, *εἴμεν*, D. *ἔμναι*, *ἔμναι*, *ἔμναι*, Æ. *ἔμναι*, P. *ἔμναι*.

Participle.

M. <i>ὤν</i> , I. <i>ὤν</i> , Æ. <i>εἴς</i> .	Fem. <i>ὤσα</i> , I. <i>ὤσα</i> , D. <i>ὤσα</i> , <i>ὤσα</i> , <i>ἔσσαι</i> , Æ. <i>ὤσα</i> , <i>ἔσσαι</i> .	Neut. <i>ὤν</i> , I. <i>ὤν</i> , Æ. <i>ὤν</i> .
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IMPERFECT.

Indicative.

Sing. <i>ἦν</i> , I. <i>ἦα</i> , <i>ἦα</i> , P. <i>ἦν</i> , <i>ἦν</i> , <i>ἦν</i> , <i>ἦν</i> , <i>ἦν</i> , <i>ἔσκον</i> .	<i>ἦς</i> , I. <i>ἦς</i> , <i>ἦς</i> , P. <i>ἦς</i> , <i>ἦς</i> , <i>ἔσκεις</i> , Æ. <i>ἦσθα</i> , <i>ἔσκεισθα</i> .	<i>ἦ</i> , or <i>ἦν</i> , I. D. <i>ἦς</i> , <i>ἦς</i> , P. <i>ἔσκε</i> .
Du.	<i>ἦτον</i> , Æ. <i>ἔστων</i> , P. <i>ἔστων</i> , <i>ἔστων</i> .	<i>ἦτην</i> , A. <i>ἔστην</i> , P. <i>ἔστην</i> .
Plur. <i>ἦμεν</i> , D. <i>ἦμεσ</i> , P. <i>ἔμεν</i> .	<i>ἦτε</i> , I. <i>ἔστε</i> .	<i>ἔσαν</i> , P. <i>ἔσαν</i> , <i>ἔσαν</i> , <i>ἔσκον</i> .

MIDDLE VOICE.

IMPERFECT.

Indicative.

Plur.	<i>ἦτο</i> , I. <i>ἔτο</i> , <i>ἔτο</i> .
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FIRST FUTURE.

Indicative.

Sing. <i>ἔσμαι</i> , D. <i>ἔσμεναι</i> , <i>ἔσμεναι</i> , P. <i>ἔσσομαι</i> .	<i>ἔσθ</i> , A. <i>ἔσθ</i> , I. <i>ἔσθ</i> , <i>ἔσθ</i> , <i>ἔσθ</i> , D. <i>ἔσθ</i> , <i>ἔσθ</i> , P. <i>ἔσση</i> .	<i>ἔσσει</i> , D. <i>ἔσσει</i> , <i>ἔσσει</i> , P. <i>ἔσσει</i> .
Plur. <i>ἔσμεθα</i> , Æ. <i>ἔσμεθα</i> .	<i>ἔσσε</i> .	<i>ἔσσουν</i> , D. <i>ἔσσουν</i> .
Inf. <i>ἔσσεσθαι</i> , P. <i>ἔσσεσθαι</i> .	Particip. <i>ἔσμενος</i> , P. <i>ἔσμενος</i> .	

II. *Εἰμι, I go.*

ACTIVE VOICE.

PRESENT TENSE.

	Singular.	Dual.	Plural.
Indic.	εἰμι, εἰς or εἴ, εἶσι,	ἔτον, ἔτον,	ἔμεν, ἔτε, ἔσι or ἔασα.
Subj.	ἴω, ἴης,	ἴη, ἴητον, ἴητον,	ἴωμεν, ἴητε, ἴωσι.
Opt.	ἴοιμι, ἴοις,	ἴοι, ἴοιτον, ἴοιτην,	ἴοιμεν, ἴοιτε, ἴοιεν.
Imper.	— ἴθι,	ἴτω, ἔτον, ἔτων,	— ἔτε, ἔτωσαν.
Infinitive.	ἵνα.	Part. ἰών, ἰούσα, ἰόν,	Gen. ἰόντος, ἰούσης, &c

IMPERFECT.

Indicative.

Sing.	ἦεν or ἦα,	ἦεις or ἦεισθα,	ἦει,
Dual.		ἦιτον or ἦτον,	ἦιτην or ἦτην,
Plur.	ἦεμεν or ἦμεν,	ἦετε or ἦτε,	ἦεσαν, Ion. ἦισαν.

MIDDLE VOICE.—*Ἰεμαι, to hasten.*

Indicative.

Present.	ἰ-εμαι,	-εσαι,	-εται, -εμεθον, &c.
Imperf.	ἰ-έμην,	-εσο,	-ετο, -εμεθον, &c.

Obs. 1. The Attics, and sometimes the Ionians, use the Present of *εἰμι*, in the Indic., Inf., and Part., in a Future sense, "*I will go.*"

Obs. 2. The ancient Grammarians have another form of the Imperfect, viz. *εἶν, εἶς, εἶ—ἔτον, ἔτην—ἔμεν, ἔτε, ἔσαν*;—and of the second Aorist, *ἔον, ἔες, ἔε, &c.*; but, except the third persons *ἔε, ἔτην*, and *ἔσαν*, peculiar to epic writers, no such forms are found.

III. *Ἰημι, to send, from ἸΕΩ.*

ACTIVE VOICE.

PRESENT.

Indic.	ἰημι, ἰης,	ἰησι,	ἔτον, ἔτον,	ἔμεν, ἔτε, ἔσι, or ἔισα.
Subj.	ἴω, ἰῆς,	ἰῆ,	ἰῆτον, ἰῆτον,	ἰώμεν, ἰῆτε, ἰώσι.
Opt.	ἰέην, ἰέης, &c.			
Imper.	— ἴσι (ἰέθι),	ἰέτω, ἔτον, ἔτων,	— ἔτε, ἔτωσαν.	
Infinitive.	ἵνα,	Participles. ἰείς, ἰέισα, ἰέν,	Gen. ἰέντος, &c.	

IMPERFECT.

Indic. ἔειπον, ἔειπες, ἔειπε, }
Contr. ἔουν, ἔεις, ἔει, } ἔειπον, ἔείτην, ἔειμεν, ἔειτε, ἔεισαν.

FUTURE.

Indic. ἔω-ω, -εις, &c.

1 AORIST.

Indic. ἔκ-α, -ας, &c.

2 AORIST.

Indic. Same as 1st Aor. εἶπον, εἶτην, εἶμεν, εἶτε, εἶσαν.

Subj. ᾧ, ᾗς, ᾗ, &c.

Opt. εἴην, εἴης, εἴη, εἶτον, εἶτην, εἶμεν, εἶτε, εἶεν.

Imper. — εἰς, εἴτω, εἶτον, εἴτων — εἶτε, εἴωσαν.

Infinit. εἶναι. *Participles,* εἰς, εἶσα, ἔν, *Gen.* ἔντος, &c.

PERF. εἶκ-α, -ας, &c. *PLUPERF.* εἶκ-ειν, -εις, &c.

MIDDLE VOICE.

PRESENT.

Indic. ἔεμαι, ἔσαι, ἔται, ἔμεθον, &c.

Subj. ἰώμαι, ἰῇ, ἰῆται, ἰώμεθον, &c.

Opt. ἰοίμην, &c. *Imper.* ἔσο or ἴου. *Infinit.* ἔσθαι. *Part.* ἰόμενος, &c.

Indicative.

IMPERF. ἰμην, ἔσο, &c. *FUT.* ἥσομαι, &c. *1 AOR.* ἠνάμην, &c.

2 AORIST.

Indic. εἴμην, εἴσο, εἴτο, εἴμεθον, εἴσθον, εἴσθην, εἴμεθα, &c.

Subj. ᾧμαι, ᾗ, ᾗται, &c.

Opt. οἴμην, οἴο, οἴτο, &c. rarely εἴμην, εἴο &c.

Imper. — οὐ, ἔσθω, &c. *Infinit.* ἔσθαι. *Part.* ἔμενος, -η, -ον.

PERF. *Indic.* εἴμαι, εἴσαι, &c. *Infinit.* εἴσθαι.

PLPERF. *Indic.* εἴμην, εἴσο, &c.

PASSIVE VOICE.

FUTURE. *Indic.* ἰθήσομαι.

1 AOR. *Indic.* εἰθήην. *Part.* ἰθής.

IV. *Εἶμαι, I clothe myself.*

This Verb comes from *ἔω, to go into, to be sent, or, put into.*—Middle, *to put one's self into, to clothe one's self*; and it is the same in the Present Middle, and Present and Perfect Passive; thus,

PRES. MID., AND PRES. AND PERF. PASS.

Indic. S. εἶ-μαι, -σαι, -ται and -σται.—3d Pl. *εἶνται.* *Part. εἶμενος.*

FIRST AORIST.

Indic. εἶσ (ἔσσ-, ἔισσ-) ἄμην, -ω, -ατο, &c. *Part. ἐσάμενος.*

PLUPERFECT.

Indic. εἶμην, εἶσο, and ἔσσο; εἶτο, εἶστο, ἔεστο, and ἔστο. 3d Pl. *εἶντο*

V. *Εἶσα, did set, did place.*

Εἶσα, a poetic defective verb signifying *to lay*, viz. a foundation; *to erect* (a building); *to place* (an ambush), has the following parts. ACTIVE VOICE. 1 Aor. Indic. *εἶσα*; Imper. *εἶσον*; Infin. *εἶσαι*; Part. *εἶσας*, and *ἔσας*. MIDDLE VOICE. Indic. *εἰσάμην*; Part. *εἰσάμενος*; Future, *εἰσόμεαι*, seldom used. The defective parts are supplied from *ιδρύω*.—The Perfect Passive, having the force of an intransitive Present, is as follows,

VI. *Ἦμαι, I sit.*

This verb may be regarded as a perfect passive from *ἔω, I put, place, or set*; Plup. p. *I have been placed or set*, and remain so; i. e. *I sit*. It wants the subjunctive and optative except in the compound *κάθημαι*, which has *κάθωμαι, καθόμην, &c.* and is more common than *ἦμαι*.

PRESENT.

Indic. ἦ-μαι, -σαι, -ται, | -μεθον, -σθον, -σθόν, | -μεθα, -σθε, -νται.
Imper. ἦ —, -σο, -σθω, | —, -σθον, -σθων, | —, -σθε, -σθωσαν.
Inf. ἦσθαι.
Part. ἦμενος, -η, -ον.

IMPERFECT.

Indic. ἦ-μην, -σο, -το, | -μεθον, -σθον, -σθην, | -μεθα, -σθε, -ντο.

Obs. 3. For *ἦνται* the Ionians use *βαιται*, and the Poets *εἰται*; and for *ἦντο* in like manner *βαιτο* and *εἰατο*. So also for *κάθηται* and *κάθηντο* the Ionic forms are *κατέβαιται* and *κατέβαιτο*. § 101. 12.

VII. *Κεῖμαι, I lie down.*

This verb may be regularly derived from *κεῖω*, for *ῖω* by prothesis of *κε*; *κεῖω* becomes *κεῖμι* in the 2 conj. and in the middle, *κέεμαι*; by contraction, *κεῖμαι*. It has the Ionic forms, *κέεται* and *έκέατο* for *κεῖνται* and *έκειντο*. § 101. 12.

PRESENT.

Singular.	Dual.	Plural.
<i>Indic.</i> <i>κεῖ-μαι, -σαι, -ται,</i>	<i> -μεθον, -σθον, -σθον,</i>	<i> -μεθα, -σθε, -νται.</i>
<i>Imp.</i> <i>κεῖ —, -σο, -σθω,</i>	<i> —, -σθον, -σθων,</i>	<i> —, -σθε, -σθωσαν.</i>
<i>Inf.</i> <i>κεῖσθαι.</i>		
<i>Part.</i> <i>κεῖμενος, -η, -ον.</i>		

IMPERFECT.

<i>Indic.</i> <i>έκελ-μην, -σο, -το,</i>	<i> -μεθον, -σθον, -σθην,</i>	<i> -μεθα, -σθε, -ντο.</i>
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FIRST FUTURE.

<i>Indic.</i> <i>κεῖσ-ομαι, -η, -σται, &c. regular.</i>

VIII. *Φημί, I say.*

Φημι, except *φῆς*, in the 2d sing. pres. ind. a. is like *ἵστημι*. It appears to have had an ancient form *ῥημι*, whence, probably, we have the forms of the imperfect, *ῥην, ῥῆς, ῥῆ*, frequently used in familiar language with *δ' ἐγώ* and *δ' ὅς*; as, *ῥην δ' ἐγώ*, “said I,” *ῥῆ δ' ὅς*, “said he.” The infinitive *φάναι* is always used in the sense of the past time; as, *φάναι τὸν Σωκράτη*, “that Socrates has said.” When the present infinitive is required it is supplied by *λέγειν*.

IX. *Οἶδα, I know.*

ACTIVE VOICE.

PRESENT.

Singular.	Dual.	Plural.
<i>Ind.</i> <i>οἶδα, οἶσθα,* οἶδε;</i>	<i> ῖστον, ῖστον;</i>	<i> ῖσμεν, ῖστε, ῖσθεσι</i>
<i>Subj.</i> <i>εἰδῶ, εἰδῆς, εἰδῆ; &c.</i>		
<i>Opt.</i> <i>εἰδειην, εἰδειης, εἰδειη; &c.</i>		
<i>Imp.</i> <i>— ῖσθι, ῖτω;</i>	<i> ῖστον, ῖστων;</i>	<i>—, ῖστε, ῖτωσαν.</i>
<i>Inf.</i> <i>εἰδέναι.</i>	<i>Part.</i> <i>εἰδώς, -υῖα, -ός.</i>	

* *Οἶδας*, with the paragogic *θα*, *οἶδαςθα*, by syncope *οἶσα*. Old Attic form *οἶσθας*.

IMPERFECT.

Sing. ᾔδειν, ᾔδεις, (Com. ᾔδεισθα, Att. ᾔδησθα,) ᾔδει, Att. ᾔδη.

Dual. ———, ᾔδειον, ᾔδείτε;

Plur. ᾔδμεν, (or ᾔσμεν,) ᾔδειτε, (or ᾔστε,) ᾔδισαν, (or ᾔσαν.)

FUTURE εἰσομαι, more rarely εἰδήσω, *I shall know, experience.*

Verbal adj. Neut. λισίων.

The aorists and perfect are supplied from γινώσκω.

Obs. 4. Οἶδα is strictly a 2d perf. from εἶδω, *I see*. Perf. *I have seen, or perceived*, i. e. *I know*. In this sense it is used as a present only, and its pluperfect as an imperfect, as above. For ἴσμεν, the Ionians have ἰδμεν; and for εἰδέναι, the Epic writers have ἰδμεναι, and ἰδμεν.

Matthiæ and the older grammarians derive the above forms, beginning with ι, by syncope from an assumed verb ἴσῃμι, of which in the Doric dialect the forms ἴσαιμι, ἴσης, ἴσαι, and the part. ἴσας, are extant. On the other hand, Buttman, Kühner, and others, think these forms all belong to οἶδα, or εἶδω—that ἴσμεν, according to the ordinary method of derivation, is formed from the Ionic ἰδμεν, (§6, 11.) which manifestly belongs to εἶδω, and not to ἴσῃμι; while ἴστον, ἴστε, are, by a similar analogy, from ἰδτον, ἰδτε, from the same, by dropping the mood vowel; and that the imperative termination, θι, is substituted for the ordinary termination, as is usually done when the mood vowel is omitted, as in κίραχθι, ἀνωχθι, &c. This is probably the true origin of these forms. (See Buttman's Gr. § 109, III.) It is certain, however, that, so far as usage is concerned, the above mixed paradigm of οἶδα is the only correct one.

For a catalogue of irregular and defective verbs, see § 117.

§ 113. DEPONENT VERBS.

1. Deponent verbs are those which under a middle and passive form have either an active or middle signification.

2. Deponent verbs have the middle form, except in the perfect, pluperfect and Paulo-post-future, in which the forms are passive. Their perfect has sometimes both an active and passive sense.

3. Some of these verbs have also a passive form of the first future and first aorist, always used in a passive sense.

4. The Tenses of deponent verbs are: the *Present*, *Imperfect*, *Perfect*, *Pluperfect*, and *Paulo-post-future* of the passive form; the *First Future* and *First Aorist* of the middle form; and the *First Future* and *First Aorist* in the passive form, and

* Οἶδες with the paragogic θα becomes οἶδασθα, and then by syncope οἶδῃς as above.

with a passive sense. A few have a second aorist middle. They are usually conjugated by giving the Pres and 1 Fut. Mid. and Perf. Pass. ; thus, *δέχομαι, δέξομαι, δέδεγμαι*.

SYNOPSIS OF DEPONENT VERBS.

	Indicative.	Subjunctive.	Optative.	Imp.	Infm.	Part.
Present,	δέχ-ομαι,	δέχ-ομαι,	-οίμην,	-ου,	-εσθαι,	-όμενος
imperfect,	ἔδεχ-ομην,					
Perfect,	δέδεγ-μαι,	δέδεγ-μένος ᾶ,	-μένος εἶην,	-σο,	-εσθαι,	-μένος.
Plup-erfect,	ἔδεδεγ-μην,					
1 Future M.	δέξ-ομαι,	wanting,	-οίμην,	wanting,	-εσθαι,	-όμενος.
1 Aorist M.	δέξ-ομαι,	δέξ-ομαι,	-αίμην,	-αι,	-ασθαι.	-όμενος.
1 Fut. Pass.	δέξ-ομαι,	wanting,	-οίμην,	wanting,	-εσθαι,	όμενος
1 Aor. Pass.	ἔδεχθ-ην,	δέχθ-ω,	-εἶην,	-ητι,	-ῆναι.	-εἰς
P. P. Fut.	δέδεξ-ομαι,	wanting,	-οίμην,	wanting,	-εσθαι,	-όμενος

Note. In the above table the imperative and infinitive of the perf. *δέδεγ-σο* and *δέδεγ-εσθαι* are changed by euphony into *δέδεξο* and *δέδεχθαι*, § 6. 7. 17.

§ 114. IMPERSONAL OR MONOPERSONAL VERBS.

Many verbs are occasionally taken impersonally ; as, *ἀρέσκει, it pleases ; ἀρκεῖ, it suffices ; συμφέρει, it is profitable, &c.*

The following are those which are chiefly taken impersonally ; viz.

1. *πρέπει, it is becoming ; ἔπρεπε, it was becoming ; πρέπειν, to be becoming ; τὸ πρέπον, that which is becoming ; pl. τὰ πρέποντα.*

2. *μέλει, it concerns ; ἐμελε, μελήσει, μεμέληκε and μέμηλε.*

3. *δοκεῖ, it appears ; ἐδόκει, (from δοκέω) ; ἔδοξε, (δοκῶ) ; τὰ δοκούντα.*

4. *δεῖ, it behoves ; ἔδει, δεήσει, δεῖν, τὸ δέον, τὰ δέοντα.*

5. *χρή, it is necessary ; ἐχρήν, χρήσει, χρήναι, and χρήν ; τὸ χρέων, contracted for χρέασον. Subj. χρήν.*

§ 115. DESIDERATIVE, FREQUENTATIVE, AND INCEPTIVE VERBS.

1. **DESIDERATIVE VERBS** are those which denote a *desire* or *intention of doing*. They are commonly formed by adding *στω* to the first root of the primitive ; as,

γελῶ, I laugh ; 1 R. γελα- γελαστω, I desire to laugh. τολεμέω, I make war ; ,, πολεμ- πολεμηστω, I desire war

Another form of desideratives is that in -άω or -ιάω, properly from substantives; as, from θάνατος, *death*; θανατιάω, *I long for death*; σιγατηγός, *a general*; σιγατηγιάω, *I wish to be a general*. Also from verbs, by first forming substantives from them; as,

ᾠνεῖσθαι, *to buy*; (ᾠνητής,) ᾠνητιάω, *I wish to buy*.

κλαίω, *I weep*; (κλαῦσις,) κλαυσιάω, *I am disposed to weep*.

2. FREQUENTATIVES are those which signify *repeated action*. These commonly end in -ζω; as, ῥιπαῖζεν, (from ῥίπτειν,) *to throw from one place to another*, Mid. *to throw one's self this way and that, to be restless*; στενάζειν, (from στένειν,) *to sigh much and deeply*; αἰεῖν, *to demand*; αἰτίζειν, *to beg*; ἔρπειν, *to creep*; ἑρπύζειν, *to creep slowly*.

3. INCEPTIVES are those which express the *beginning or continued increase* of an action. These commonly end in -σκω; as, γενειάσκω, *to begin to have a beard*; ἰβάσκω, *to grow to manhood*; (the same as γενεάζω and ἰβάνω); in part transitive; as, μεθύσκω, *to intoxicate*; from μεθύω, *I am intoxicated*.

§ 116. IRREGULAR AND DEFECTIVE VERBS.

In many of the Greek verbs, a variety of forms, and an apparent irregularity in the formation of different tenses appears. This is occasioned partly by the adoption of new forms of the present and imperfect tenses, which are used either jointly with their primitives, if they are still in use; or in their stead, if they have become obsolete, while the other tenses continue as regularly formed from the primitive verb; and partly by the use of tenses taken from synonymous verbs of a different theme, in the place of those which have become nearly or entirely obsolete; and thus, as it were, out of the fragments of two or more verbs, whose other parts have disappeared, is formed a new whole. The parts of this whole, being all that remains in use of their respective roots, considered by themselves are really *defective verbs*. And some of these, though regularly formed from their own themes, yet not being formed from the present to which they are attached, but from some other verb related to it in form or signification, the whole verb is not improperly termed *anomalous or irregular*. This appellation, then, properly belongs to all those verbs whose present, first future, and perfect, do not follow the common analogy of conjugation. A few examples will illustrate these remarks; thus, ὄω, *to go under*, has ὄνω, ὄμι, and ὄσσω, all different forms of the present; but the first future, and the tenses derived from it, are regularly formed from the primitive ὄω, and the second aorist ἔδω from

the form in -μι. Again, *πάσχω*, *I suffer*, has fut. *πάσθεω*, and p. *πενάθηνα*, from the obsolete present, *παθίω*; the 2d aor. *ἔπαθεν*, 2 p. *ἔπειθα*, from the obsolete *πέθω*; and the 1st f. m. *πίσσομαι*, (§ 6. 18.,) and 2 p. a. *ἔπεισθα*, from the obsolete *πίνθω*. In this latter example, *πάσχω*, the only present in use, with its imperf. *ἔπασχον*, is a *defective verb*, having no other tenses derived from them; in like manner, the other parts from their respective themes are so many *defective verbs*. But, taken together, and as attached to *πάσχω*, a theme from which they are not formed, according to the common analogy of conjugation, they form what is called an *anomalous* or *irregular verb*.

In most irregular verbs the irregularity is caused by the adoption of a new present and imperfect, formed by certain changes on the root of the verb in these tenses, while the other tenses continue to be formed regularly from the primitive root or theme. Thus from *ΛΗ'ΒΩ*, is formed the new present *λαμβάνω*, imperfect, *ἐλάμβανον*, while the Future, *λήψω*, and all the tenses following it are formed regularly from the Root *ΛΗΒ*.

In this way new presents are formed from old roots as follows:

I. By the addition of certain letters to the root; thus,

Theme	Root.	let. add.	New Pres.	Fut.
1 δόκω,	δοκ-	σ, makes	δοκέ-ω,	δόξω.
2 τίω,	τι-	ν, „	τίνω,	τίσω.
3 άγω,	άγ-	νν, „	άγνύ-ω,	άξω.
4 ξίω,	έ-	ννν, „	έννύ-ω,	ξίω.
5 έλαω,	έλα-	νν, „	έλαύν-ω,	έλάσω.
6 έρέω,	έρε-	ειν, „	έρειν-ω,	έρήσω.
7 γηράω,	γηρα-	σν, „	γηράσν-ω,	γηράσω.

II. Of roots that end with a vowel, some drop it before the added letters; some change o into ω, ε into η, and others change ε or ο into ι; thus,

Theme.	Root.	R. changed.	let. add.	New Pres.	Fut.
1 άμαρτέω,	άμαρτε-	άμαρτ-	αν,	άμαρτάν-ω,	άμαρτήσω.
2 έριδέω,	έριδε-	έριδ-	αιν,	έριδαιν-ω,	έριδήσω.
3 ζώω,	ζο-	ζω-	ννν,	ζωννύ-ω,	ζώσω.
4 άλδτέω,	άλδε-	άλδη-	σν,	άλδήσν-ω,	άλδήσω.
5 εύρέω,	εύρε-	εύρι-	σν,	εύρισν-ω,	εύρήσω.
6 άλώω,	άλο-	άλι-	σν,	άλισν-ω,	άλώσω.
7 βιώω,	βιο-	βιω-	σν,	βιώσν-ω,	βιώσω.

III. Of roots that end with a π-mute or a τ-mute, the final mute is sometimes dropped before the added letters; thus,

Theme.	Root.	R. changed.	let. add.	New Pres.	Fut.
1 πράγω,	πραγ-	πρα-	σσ,	πράσσω,	πράξω.
2 ἱμάδω,	ἱμαδ-	ἱμα-	σσ,	ἱμάσσω,	ἱμάσω.
3 πρίγω,	πραγ-	πρα-	ζ,	πράζω,	πράξω.
4 φρίδω,	φραδ-	φρα-	ζ,	φρίζω,	φράσω.
5 θνίγω,	θνηκ-	θνη-	σπ,	θνήσκω,	θνήξω.

IV. Some form a new present from the second root changed before the added letters by inserting *ν*, which before a *π*-mute becomes *μ*; thus,

Theme.	2 Root.	2 R. changed.	let. add.	New Pres.	Fut.
1 λήθω,	λαθ-	λανθ-	αν,	λανθάνω,	λήσω.
2 λήβω,	λαβ-	λαμβ-	αν,	λαμβάνω,	λήψω.

V. By *Syncope* or contraction; as,

		New Pres.	
θελέω,	by Syncope,	θέλω.	Fut. θηλήσω.
ἐγείρω,	” ”	ἔγερω, 2 <i>Aor.</i> <i>M.</i>	ἡγήσῃ.
ὀφελέω,	by double Syncope,	ὀφλω,	Fut. ὀφλήσω.

VI. By *Reduplication*, viz. of the initial syllable; of the initial consonant with *ε*; and of *ε* commonly called the *improper reduplication*; as,

Theme.		New Pres.	Fut.
ἄγω,	by Red. of initial syllable,	ἀγάγω,	ἄξω.
δέω,	” ” consonant with <i>ε</i> ,	διδέω,	δήσω.
πλέω,	” ” ”	πιμπλέω,*	πλήσω.
στιάω,	improper Red.	ιστιάω,	στήσω.

VII. By *Metathesis* or transposition of letters, which however rarely occurs; as,

Theme	Root.	New Pres.	Fut.
δέρω,	δέρω- by Metathesis,	δρέκω,	δέρξω.

VIII. By *Aphæresis*, or cutting off the initial letters; as,

ἐθέλω,	by Aphæresis becomes	θέλω.
ἐρέω	” ”	ῥέω.

IX. In several, two or more of these modes of variation combine to form the new present; thus,

- 1 By VI and II, γινώ becomes γιγνώσκω, fut. γνώσω.
- 2 By VI and I, δρέω becomes διδράσκω, ” δράσω.
- 3 By VI and III, δάχω becomes διδάσκω, ” διδάξω.

* See § 6. 19.

- 4 By VI, μένω becomes μιμένω, and by V, μίμνω, fut. μονέω.
 5 By VI, τένω becomes τιτένω, by V, τιτνω, and by VII, τίπτω, fut. τέξω.
 6 By I, ἴνω becomes ινένω, by V, ἰκνω, by I, ινέω, ινέομαι, fut. ἴξω.
 7 By VIII, στένω becomes χέω, by VII, ἔχω, fut. both ἔξω and σχήσω.

§ 117. ALPHABETICAL LIST OF IRREGULAR AND DEFECTIVE VERBS.

EXPLANATION.

In the following Table, the words in capitals are the roots from which certain tenses are formed, but which are themselves either entirely obsolete, or are merely supposed, in order to derive from them by analogy the forms in use. When there is but one form of the root, the numbers 1, 2, &c. are omitted, as in ἄγω.

The capital R after a tense indicates that the verb is conjugated regularly from the tense after which it is placed.

A.

Ἀγαμαι, to admire : a passive form from ἀγῆμι, Th. ἀγάω, (1 R. ἀγα-); pr. and imp. like ἴσταμαι; ἀγάζομαι, s. a. — fut. ἀγάσομαι, R.

*Ἀγνύω, ἀγνυμι, to break : from ἄγω, (R. ἄγ-,) 1 f. ἄξω, &c. R. 1 a. ἱάξα, 2 a. p. ἱάγην, 2 perf. ἱάγα, with a passive signification. It commonly takes the syllabic augment, probably owing to its having anciently had the digamma as the initial letter; thus, pr. Φάγω, 1 a. ἱΦαξα, and then ἱαξα; &c.

*Ἄδω; See ἀνδάνω.

*Ἄγω, to lead : (R. ἄγ-,) f. ἄξω, &c. R. It has a reduplication in the 2 a. ἡγαγον, perf. ἦχα, and with the reduplication, ἀγήσχα, (poetic, ἀγνῶ, ἀγίνω.)

Αἰξω; See αἰξάνω.

Αἰρίω, to take : (1 R. αἰρέ-, 2. ἔλ-, from ΕΛΩ,) f. αἰρήσω, or -έσω, &c. R. fut. ἔλω, 2 aor. εἶλον, mid. εἰλάμην, Alexandrian form for εἰλόμην.

Αἰσθάνομαι, to perceive : (1 R. αἰσθέ-, 2. αἰσθ-,) f. m. αἰσθήσομαι, &c. R. from ΑΙΣΘΕΟΜΑΙ, aor. 2. ᾔσθόμην.

Ἀλδαίνω, ἀλδήσκω, to nourish : (1 R. ἀλδέ-,) f. ἀλδήσω, &c. R. from ΑΛΔΕΩ.

Ἀλέξω, to avert : (1 R. ἀλεξι- and ἀλέκ-,) f. ἀλεξήσω, &c. from ΑΛΕΞΕΩ; 1 aor. m. ἀλεξάμην; &c. from ΑΛΕΚΩ.

*Ἀλείνω, ἀλέομαι, to shun : (1 R. ἀλεό-, from *ΑΛΕΥΩ,) 1 a. ἤλευσα, 1 a. m. ἤλευάμην and ἡλεάμην, by elision of σ for ἡλευσάμην.

*Ἀλινδέω, to roll : (1 R. ἀλί-,) f. ἀλίσω, &c. R. from ἀλίω.

- Λίσσω, to take :** (1 R. *ἐλά-*,) f. *ἐλώσω*, &c. R. from *ΑΛΟΩ*, 2 aor. *ἔλω*, or *ἤλων*, from *ΑΛΩΜΙ*. This verb has a passive signification in the aorists and perfect active.
- Ἀλέσσω, ἀλυσκάνω, to avoid :** (1 R. *ἀλέ-*,) fut. *ἀλέξω*, &c. R. from *ΑΔΥ-ΚΩ*, s. s. as *ἄλλω*.
- Ἀλφάινω, (ἀλφάνω, ἀλφαίω,) to gain :** (1 R. *ἀλφ-*,) fut. *ἀλφῆσω*, &c. R. from *ΑΛΦΕΩ*.
- Ἀμαρνάνω, to err :** (1 R. *ἀμαρνέ-*,) fut. *ἀμαρνήσω*, &c. R. from *ἀμαρνέω*.
- Ἀμβλίσσω, to miscarry :** (1 R. *ἀμβλ-*,) fut. *ἀμβλώσω*, &c. R. from *ἀμβλέω*.
- Ἀμπίχω, and ἀμπισχνέομαι. See ἔχω.**
- Ἀμφιέννυμι. See ἔννυμι.**
- Ἀναγινώσκω. See γινώσκω.**
- Ἀναλίσσω, to read :** See *ἀλίσσω*.
- Ἀνάδω, to please :** (1 R. *ἀδέ-*, 2. *ἔδ-*, 3. *ἰδ-*,) fut. *ἰδέσω*, &c. R. from *ἰδέω*, 2 a. *ἰάδον* for *ἡδον*, 2perf. *ἰάδα*, with the syllabic augment, s. s. as *ἰδω*.
- Ἀνοίγνω, ἀνοίγνυμι, from ἀνοίγω, (ἀνὰ and ἰγώ,) to open :** (R. *οίγ-*,) f. *ἀνοίξω*, p. *ἀνείχα*, &c. R. often with both temporal and syllabic augment; as, imp. *ἀνέωγον*, 2perf. *ἀνέωγα*, &c.
- Ἀνώγ., to order :** (1 R. *ἀνώγ-* and *ἀνωγέ-*,) f. *ἀνώξω*, &c. R. or, f. *ἄνωγῆσω*, &c. R. from *ἀνωγέω*; hence, pres. imperative, *ἀνώχθι*, *ἀνώχθω*, &c. by syncope for *ἀνώγηθι*, *ἀνωγήτω*, &c. as if from *ΑΝΩΓ-ΗΜΙ*, 2perf. *ἤνωγα*.
- Ἀπ. χθάνομαι. See ἔχθάνομαι.**
- Ἀπουρίω, to take away :** (from *ἀπὸ* and *ΑΥΡΩ*, 1 R. *αἶρ-*,) imperf. R. *ἀπῆραον*, 1 aor. *ἀπῆρα*, m. *ἀπηράμην*, from *παῖρω*. From this verb, or more probably from *ΑΠΟΥΡΩ*, (the obsolete Th. of *ἀπουρίζω*, to dispossess,) comes 1 aor. inf. *ἀπούραι*, part. *ἀπούρας*, and *ἀπουράμηνος*, used by Homer, Pindar, and Hesiod, in the sense of "to rob;" "to plunder;" "to encroach on the limits of property of another."
- Ἀπδύλλυμι. See ὀλλυμι.**
- Ἀρίσσω, to please :** (1 R. *ἀρέ-*,) fut. *ἀρέσω*, *ἤρεκα*, &c. R. from *ἀρέω*.
- Ἄρω, to fit, or adapt :** (1 R. *ἄρ-*,) fut. *ἀρῶ* and *ἄρσω*, (§ 101. 4. (6.)) p. *ἤρεκα*, &c. R. 2perf. *ἤραρα* and *ἄρρα*, with the Attic reduplication from *ἤρα*.
- Αὔξω, and αὐξάνω, to increase :** (1 R. *αὐξέ-*,) fut. *αὐξήσω*, &c. R. from *ΑΥΞ-ΕΩ*; likewise, *δέξω*, *δεξήσω*, &c. from *ΑΕΞΕΩ*.
- Ἀχθομαι, to be indignant :** (1 R. *ἄχθ-*,) fut. *ἄχθησομαι*, or *-εσομαι*, &c. R. from *ἄχθεομαι*.

B.

- Βαίνω, βάσσω, βιβάω, to go :** (1 R. *βά-*,) 1 fut. *βήσομαι*, p. *βίβηκα*, &c. R. from *ΒΑΩ*; 2 aor. *ἔβην*, from *ΒΗΜΙ*; imperat. *βῆθι*, in compounds shortened, as, *κατάβα*. N. B. *βήσω*, in the fut. act. and *ἔβησα*, 1 aor. have exclusively an active signification, *to cause to go*.

Βάλλω, to throw : (1 R. βάλλ-, and βαλλέ-, 2 βαλ-, 3 in compounds βαλ-,) fut. βαλῶ (Poet. βαλλήσω) βεβάληκα, &c. R. as if from ΒΑΛΕΩ; hence, by syncope, ΒΑΕΩ, from which βαλεῖμι, of the 2d conj.

Βιῶσκι, to live : (1 R. βιό-,) fut. βιώσω, &c. R. from βίω; 2 aor. ἐβίον, from βίωμι, (all in use.)

Βλαστάνω, to bud : (1 R. βλαστέ-,) fut. βλαστήσω, &c. R. from ΒΛΑΣΤΕΩ. **Βόσκω, to feed :** (1 R. βο- and βοιέ-,) fut. βώσω, &c. R. from βόω; and β. βοσκήσω, &c. R. from βοσκέω.

Βούλομαι, to will : (1 R. βουλλέ-, 2 βουλ-,) β. βουλήσομαι, &c. R. from ΒΟΥΛΕΩ; hence also, 2perf. βίβουλα.

Βρώσκω, βιβρώσκω, to eat : (1 R. βρώ-,) fut. βρώσω, &c. R. from βρώ; 2 aor. ἔβρων, as if from βρώμι.

Γ.

Γαμέω, to marry : (1 R. γαμέ-, and γίμ-,) fut. γαμήσω, and -σω, &c. R. 1 aor. ἐγάμησα, N T.; and ἔγημα, as if from ΓΑΜΩ, or ΓΗΜΩ.

Γέτρο, in Homer, he took : probably for Γετρο; γ being put for F, and τ for λ, as in the Dor. ἦρε for ἦλθε; thus, FΓετρο would become γέτρο, and by syncope, γέτρο.

Γηρασκω, to grow old : (1 R. γηρά-, and γηρ-,) β. γηράσω, &c. R. from γηράω; 1 aor. ἔγηρα, from ΓΗΡΩ; γηρέναι pres. inf. from γήραμι.

Γίγνομαι, γίνομαι, to become : (1 R. γινέ-, 2 γεν-, 3 γον-,) fut. γενήσομαι, &c. R. from ΓΕΝΕΩ, 2perf. γέγονα. N. B. Allied to this verb is

Γείνομαι, to be born : (1 R. γείν-,) used in the pr. and imp.; the first aor. ἐγενάμην is used actively, to beget, to bear; hence, εἰ γενόμενοι, parents; γεινόμενη, a mother.

Γιγνώσκω, γινώσκω, to know : (1 R. γνέ-,) fut. γνώσω, p. ἔγνωκα, γνωσθήσομαι, ἔγνωσμαι, R. from ΓΝΟΩ; 2 aor. ἔγνω, from γνώμι, sub. γνώ, opt. γνοίην, imper. γνώθι, inf. γνώμηναι, part. γνῶς.

Δ.

Δαδω, to learn : (1 R. δαδ-, 2 δα-, 3 δα-,) fut. δάσω, &c. R. from ΔΑΕΩ, by epenth. from δάω; whence p. δέδαα, (§ 101. 5.) 2 aor. p. ἐδάην, or act. from δάημι, from δάω comes δάσκω, and, by reduplication, διδάσκω, to teach.

Δαίω, to divide, to feast, to entertain : (1 R. δαί- and δάδ-,) β. δαίω, more frequently δάω, p. δέδαα, &c. R. from ΔΑΖΩ.

Δαίω, to burn : (1 R. δαί-, 2 δα-, 3 δα-,) second perfect δέδηα, through all its moods.

Δάκνω, to bite : (1 R. δήκ-, 2 δακ-,) fut. δήξω, &c. R. from ΔΗΚΩ; 2 aor. ἔδακον.

Δαρβάνω, to sleep : (1 R. δαρβά-, 2 δάρβ-,) fut. δαρθήσομαι, &c. R. from ΔΑΡΘΕΩ; 2 aor. ἔδαρθον.

Δείδω, to fear : (1 R. δειδ-, 2 δειδ-, 3 δειδ-, also 2 δει-, 3 δει-, from ΔΙΩ,) fut. δείσω, p. δέδεικα, or δέδοικα, 2 perf. δέδοιδα; also from ΔΙΩ,

2 aor. *ἰδιον*, 2 perf. *δέδια*, (poetice *δεΐδια*), pl. *δεδιάμεν*, by syncope, *δέδιμεν*, &c. and imper. *δέδεθι*, with a present sense, *to fear*; the middle *δομαι*, with its derivatives *δεδίσκομαι*, *δεδίσσομαι*, &c. have an active signification, "*to frighten*."

Δεικνύω, *δείκνυμι*, *to shew*: (1 R. *δείκ-*), f. *δείξω*, &c. R. from *ΔΕΙΚΩ*; Ionic *ΔΕΚΩ*, hence *δείξω*, &c.

Δίτομαι, *to need*: (1 R. *δέτ-*, from *ΔΕΕ'ΟΜΑΙ*), fut. *δεήσομαι*, &c. R. In the active voice it is used impersonally; as, *δεῖ*, *δεήσει*, &c. See Impersonal Verbs, § 114.

Διδάσκω, *to teach*: (1 R. *διδάχ-* and *διδασκέ-*), f. *διδάξω*, (and *διδασκήσω*), *δοδάχα*, &c. R. § 116. IX. 3.

Διδράσκω, *to escape*: (1 R. *δρά-*), fut. *δράσω*, &c. R. from *δράω*, a regular verb in use; 2 aor. *ἰδρην*, (from *ΔΡΗΜΙ*), for which also *ἰδρᾶν*, *-ᾶς*, *-ᾶ*, &c. N. B. This verb is used in composition only.

Δοκέω, *to think*: (1 R. *δοκέ-* and *δέκ-*), f. *δόξω*, &c. R. from *ΔΟΚΩ*;—also fut. *δοκήσω*, &c. R. but less in use than the other forms.

Δύναμαι, *I can*: (1 R. *δυνά-*) like *ἵσταμαι*, f. *δυνήσομαι*, &c. R. from *ΔΥ'ΝΑΟΜΑΙ*; 1 aor. pass. *ἰδυνάσθην* and *ἰδυνήθην*.

Δύω, *δύνω*, *to enclose, to go into*: (1 R. *δύ-*), fut. *δύσω*, *δέδυκα*, &c. R.; 2 aor. *ἰδύν*, from *ΔΥΜΙ*.

E.

Ἔδω, *ἔσθω*, and *ἔσθω*, *to eat*: (1 R. *ἔδ-*, 2 *ἔδ-*, 3 *ἔδ-*, also 2 R. *φάγ-* from *φάγω*), fut. *ἔδσω*, p. pass. *ἔδηδεσμαι* for *ἔδεσμαι*; 1 aor. pass. *ἔδησθην* from *ἔδω*; f. m. *ἔδομαι* and *ἔδοῦμαι*; 2 perf. *ἔδα*, Attic *ἔδηδα*, p. a. *ἔδοκα*, (by change of vowel, for *ἔδεκα*), Attic, *ἔδηδοκα*, 2 aor. act. *ἔφαγον*, from *φάγω*; (*ἔδομαι* is rather the present used in the sense of the future.)

Ἐθέλω, *θέλω*, *θέλω*, *I wish*: (1 R. *θελέ-*), fut. *θελήσω*, *τεθέληκα*, R.

Ἔθω, *I am wont*: only with epic writers; 2 perf. *ἔωθα*, Ionic *ἔωθα*, in the same signification. *ἔωθειν*, *I was wont*.

ἜϊλΩ, *to see*, (1 R. *εἶδ-*, *εἶδε-*, 2 *ἶδ-*, 3 *οἶδ-*), an old verb, which, in the active voice, has only the 2 aor. *εἶδον* and *ἶδον*, used as a substitute for the aorist of *ὁράω*, *to see*—a verb which has only the present *ὁράω*, the imperfect *ὥρων*, Attic *ὠρων*, and the perfect *ὥρᾱκα*, pass. *ὥρᾱμαι*, the other parts being made up from *ὀπτομαι*, and *εἶδω*, as here. In the middle and passive, *εἶδω* has the present *εἶδομαι*, the imperfect *εἶδόμεν*, 1 aor. *εἰσόμεν*, (*ἰεἰσόμεν*), like the Latin *vidēri*, meaning *to be seen, to seem, to appear, to resemble*. *Εἰδόμεν*, or *ἰδόμεν*, the 2 aor. mid. is also used in an active sense, particularly by the Attics, in the imperative *ἰδοῦ*, *ἰδεσθε*, as an interjection, *see, lo, behold*.

Of this verb the 2d perfect *οἶδα*, strictly *I have seen, perceived, or comprehended*, is never used as a perfect, but

only as a present, meaning *I know*, having the pluperfect ᾔδειν, as an imperfect *I knew*, and the future m. εἶσομαι, rarely εἰδίω, *I shall know*, or *experience*. The other parts, viz. the aorists and perf. are supplied from γιγνώσκω.—For the parts of οἶδα, see § 112, IX.

ΕΙΚΩ, *I resemble, I seem*, (1 R. εἰκ-, 2 ΙΚ-, 3 οἰκ-) is used only in the 2 perf. οἶκα, Ionic οἰκα, Attic εἶκα, employed as a present in the sense of *I am like, I seem, I resemble*. Inf. εἰκέναι, part. εἰκώς, οἶα, ὅς. Hence the adverb εἰκώς. From this verb comes εἶσκω and ἴσκω, *to compare*.

Εἰλω and **εἰλλω**, *to roll up, press together*, more commonly εἰλίω or εἰλίω, (1 R. εἰλ-, εἰλ-, or εἰλ-) F. -ίσω, &c. 1 Aor. inf. ἔλσαι, ἐλσαι, part. ἔλσας. Perf. pass. ἔσμαι, 1 Aor. p. ἐώλην, Inf. ἐλῆναι, or ἐλίμηναι, part. ἐλεις, all of which have sometimes the *spiritus asper*, and sometimes the *spiritus lenis*.

Εἰμί, *I am*: (1 R. εἰ-) from ΕΩ; f. m. εἶσμαι, imp. ἦν. See § 112. I. But

Εἶμι, *I go*: comes from ΙΩ, f. m. εἶσμαι, p. εἶα, Attice ἦτα. See § 112. II.

Εἰπῶ or **Εἰπῶ**, *to say*: used only in the aorists; 1 aor. εἶπα, 2 εἶπον, 1 aor. mid. εἶπάμην. The initial εἰ- is retained through all the moods. Compounds used by the poets are ἐνέπω, ἐνέστω, ἐνέπω. The other parts are supplied from ἔρω, which see.

Ελάσσω, *to drive*: (1 R. ἐλά-) fut. ἐλάσω, p. ἔλασα, &c. R. from ἐλέω, also in use. The Attic future is ἐλάω, ἐλάῃς, ἐλάῃ, &c, for ἐλάσω, ἐλάσεις, &c.

Ερέθω, *to shake, to agitate*: (R. ἐρεθ-,) 2perf. ἔρηθα, Attic ἐρηθοῖα: used chiefly in compounds; as, παρ-ερέθηεν, ἀν-ερέθεν, &c.

Ἔννυμι, *to clothe*: (1 R. ἐν-) fut. ἔσω; p. pass. εἶμαι, and also εἶσμαι, from ΕΩ; ἀμφιέννυμι has Attice ἀμφιῶ for ἀμφιέσω; ἀμφιῶ and ἀμφιέω are rare forms of the same word.

Ἔπω, see εἶπω.

Ἔσσω, *to be actively employed*: (1 R. ἐσ-, 2 σκ-) mid. ἔσμαι, *to follow*, fut. ἔσμαι, has the 2 aor. ἔσπον and ἔσπμην, as if from ΣΠΙΕΩ. See ἔχω; to be found chiefly in compounds.

Ἐριδαίω, *to contend*: (1 R. ἐριδ-) fut. ἐριδήσω, &c. from ΕΠΙΔΕΩ, per epenth. from ΕΠΙΔΩ: hence ἐρίξω, s. s. fut. ἐρίσω, &c. Reg.

Ἐρομαι, see ἔρω.

Ἐρῶ, *to go away*: (1 R. ἐρῶ-) f. ἐρῶσω, &c. R. from ΕΡΠΕΩ.

Ερυθραίνω, *to make red*: (1 R. ἐρυθ- and ἐρεθ-) fut. ἐρυθθήσω, &c. (R. from ΕΡΥΘΕΩ,) and also ἐρεθίσω, as if from ΕΡΕΥΘΩ.

Ἐρχομαι, *to go*: (1 R. ἐλυνθ-, 2 ἐλυνθ-, 3 ἐλυνθ-) fut. ἐλυσσομαι, 2perf. ἔλυνθα, Attice ἐλθῆθα, from ΕΛΕΥΘΩ; whence also 2 aor. act. ἔλθεν, by syncope for ΗΛΥΘΟΝ. In some tenses εἶμι is more in use than ἔρχομαι.

ἘΡΩ, by metathesis *ῥέω*, and by epenth. *ῥέω*; also *εἶρω*, by ep. *εἶρω*, from one or other of which the tenses in use are regularly formed; (1 R. *ῥε-*, *ῥε-*, and *ῥε-*, 2. *ῥε-*,) thus, from *ῥέω*, 1 aor. m. *ῥέμην*, from *ῥέω*, fut. *ῥήσω*, and 1 aor. p. *ῥήθησθην* and *ῥήθην*; from *ῥέω*, fut. *ῥέσω*, p. *ῥήκα*, p. pass. *ῥήμαι*, fut. *ῥώ*, 2. a. m. *ῥόμην*; and probably from *εἶρω*, comes the fut. *εἶρήσομαι*.

Ἐρομαι, in the sense of *to ask*, occurs chiefly as an Aorist to *ῥωράω*.

Ἐσθίω, *to eat*: used in the pres. and imp. for *ἔδω*. See *ἔδω*.

Ἐδω, *to sleep*: (1 R. *εἰδέ-*,) fut. *εἰδήσω*, &c. R. from **ΕΥΔΕΩ**, augments the initial vowel, thus, *ἠέδον*; so in compounds, *καθηγέδον*, &c.

Εὑρίσκω, *to find*: (1 R. *εὐρε-*, 2. *εὐρε-*,) f. *εὐρήσω*, &c. R. from **ΕΥΡΕΩ**, by epenth. from **ΕΥΡΩ**; whence a form of the 1 aor. m. *εὐράμην*.

Ἐχθάνομαι and **ἀνέχθάνομαι**, *I am hated*: (1 R. *ἐχθέ-*,) fut. *ἐχθήσομαι*, perf. p. *ἔχθημαι*, R. from *ἐχθέομαι*, from *ἐχθω*, poetic, and used only in the present.

Ἐχω *to have*: (1 R. *ἐχ-*, and *σχέ-*, 2. *σχ-*,) fut. *ἔξω*, (with the aspirate,) or *σχήσω*, p. *έσχακα*, &c. R. from **ΣΚΕΩ**, also *σχέθω*. This verb has another form of the present and imperf. *έσχω* and *έσχον*, in the sense of *to hold*, which has the future *σχήσω*, &c.; so also *σχέθω*, *έσχεθον*. In the compounds observe the following varieties: viz. *ἀνέχω*, (for which also *ἀνασχέθω*) in the middle has a double augment in the imperf. and 2 aor. *ἠνείχουμην*, *ἠνεσχόμην*: *ἀμπεχω*, *to enclose*, has f. *ἀμψέξω*, 2 aor. *ἠμπισχον*; mid. *ἀμπεχομαι* or *ἀμπισχυέομαι*, *to wear*; fut. *ἀμψέξομαι*; 2 aor. *ἠμπισχόμην*; *ἐπισχύνομαι*, *to promise*, fut. *ἐπισχύσομαι*, &c. R.

Ἐψω, *to cook*: (1 R. *ἐψέ-*,) fut. *ἐψήσω*, &c. Reg. from **ΕΨΕΩ**.

ΕΩ, *to place*: (1 R. *έ-*,) Defective, 1. a. *είσα*, 1 f. m. *είσομαι*, 1 a. m. *είσμεν*. The derivatives from this root are, 1. *ἔμαι*, *I sit*, (perf. for *είμαι*.) § 112. VI.; 2. *ἔξομαι*, *to set down*, (whence *ἔξω* and *καθίζω*, R.); 3. *ἔννυμι*, *to clothe*; and, 4. *ἔνμι*, *to send*, *ἔσω*, *είσα*, R.

Z.

Ζάω, *to live*: (1 R. *ζά-*,) f. m. *ζήσομαι*; 2 aor. *ἔζην*, as if from **ZHMI**. See § 98. Obs. 2. To supply the defective parts of this verb, tenses are borrowed from *βίωω*.

Ζευγνύω and **ζεύγνυμι**, *to join*: (1 R. *ζεύγ-*, 2. *ζυγ-*,) f. *ζεύξω*, &c. R. from **ΖΕΥΓΩ**, 2 a. p. *ἔζέγην*.

Ζωννύω, **ζώννυμι**, *to gird*: (1 R. *ζέ-*,) f. *ζώσω*, &c. R. from *ζέω*.

H.

Ηβάζω, *to attain the age of puberty*: (1 R. *ἡβά-*,) f. *ἡβήσω*, &c. R. from *ἡβάω*.

Ἡδω, *to sweeten, to please*: (1 R. *ἡδ-*,) f. *ἡσώ*, &c. R. s. s. as *ἠδύνω* which see.

Ἡμαι, *to sit*: see **ΕΩ**, and § 112. VI.

Ἐμὶ, by Aphæresis for φημί, *I say*: likewise ἔν, ἔ, for ἔφην, ἔφω. See § 112. VIII.

Θ.

Θέλω. See θέλω.

ΘΗΠΩ, (Poetic) *to be amazed*: (1 R. θέπ-, 2 θαπ-,) 2 perf. τέθηκα, 2 aor. ἐθαπον, by metathesis for ἔθαπον, of which the part. θαπών is in use.

Θηγάνω, *to sharpen*: (1 R. θήγ-,) f. θήξω, &c. R. from θήγω, s. a.

Θιγγάνω, *to touch*: (R. θιγ-,) f. θιξω, &c. R. from θιγω; 2 aor. ἔθιγον.

Θνήσκω, *to die*: (1 R. θνα- and θαν-, 2 θαν-,) f. m. θανοῦμαι; p. τέθνηκα, and by syncope, τέθναα, whence the common forms, τέθνηκα, τεθνάσκειν, τεθνάσαι, &c. (§ 101. 5.); from ΘΑΝΩ comes 2 f. m. θανοῦμαι, and 2 aor. a. ἔθانون. From the p. a. τέθνηκα, comes a new present τεθνήσκω, 1 f. τεθνήξω. Parts also occur as if from a form in -μι; thus, τέθναθι, τεθναίην, as if from τεθνημι.

Θορόω, θέρνυμι, θρώσκω, *to leap*: (1 R. θορέ-, 2 θορ-,) f. θορέω, &c. R. from θορίω, f. m. θοροῦμαι, 2 aor. act. ἔθορον.

Λ

Ἰδρύω, ἰδρύμι, *to establish*: (1 R. ἰδρύ-,) from ἰδρύω, f. ἰδρύσκειν, &c. R.

Ἰζάνω, *to set*: (1 R. ἰζά-, and ἰδ-,) 1 fut. ἰζήσω, &c. R. from ἰζίω; and ἰσω, &c. R. from ἰζω and ἰω. In like manner καθιζάνω, καθίζω, &c. See *ΕΩ.

Ἴημι, *to go*: pres. m. ἵμαι. See § 112. III.

Ἴημι, *to send*: (1 R. ἱ-,) f. ἵσω, p. ἔλκα, 1 aor. ἦκα, 2 aor. ἦν, from ΕΩ. § 112. IV.

Ἰέναι, ἰένομαι, *to come*: (R. ἱ-,) from ἵκω, s. a. R. whence they have f. m. ἵζομαι, perf. pass. ἵγμαι, 2 aor. ἰέμην.

Ἰλάσκομαι, *to propitiate*: (1 R. ἰλά-,) f. ἰλάσομαι, &c. R. from ἰλάω; whence ἸΑΗΜΙ, of which some parts occur in Homer.

Ἰτταμαι. See πέτομαι.

Ἰσχυμι, *to know*: m. ἵσται, used in the singular number by Doric writers only. See εἶδω.

Ἰσχω. See ἵχω.

Κ.

ΚΑΖΩ, ΚΑΔΩ, ΚΑΔΕΩ, *to cause to yield*: (1 R. καδέ-,) fut. ΚΑΔΗΣΩ p. p. f. κεκαδήσομαι, Hom.

Καθίζομαι, *to sit*: (καθ and ἕζομαι, 1 R. ἕδ-, 2 ἱδ-,) fut. καθέδομαι, 1 aor. p. ἕκαθισθην.

Κέλωμαι, *to order*: (1 R. κελέ-,) f. κελήσομαι, &c. R. from κέλλομαι.

Κεῖμαι, *to lie*: see § 112. VII.

Κεράννυμι, κεράννυμι, *to mix*: (1 R. κερά-,) fut. κεράσσειν, &c. Reg. from κεράω. Sometimes it inserts σ before -θησομαι, in 1 f. pass. sometimes not. Hence also κερνάω, from which κίρνημι, s. a. imper. κίρνα, for κίρναθι.

Κερδαίνω, to make gain : (1 R. κερδαίν-, and κερδά-,) f. κερδανῶ and κερδήσω ; perf. κεκέρδηκα.

Κιχάνω, to overtake : (1 R. κιχέ-, 2 κιχ-,) f. κιχῆσῶ, &c. R. from κιχέω ; 2 aor. ἔκιχον, and ἐκίχην, from ΚΙΧΗΜΙ.

Κίχρημι, to lend : (1 R. χρέ-,) fut. κρήσω, &c. R. from χρέω.

Κλάζω, to cry aloud : (1 R. κλάγγ-, 3 κληγ-,) f. κλέγξω, &c. R. from κλέγω ; 2perf. κέκληγα, as if from κλέζω.

Κλώω, to hear : (1 R. κλέ-,) Reg. except the imperative pres. κλῶθι, as if from ΚΛΥΜΙ.

Κορενύω, κορέννυμι, to satisfy : (1 R. κορέ-,) f. κορέσω and κορήσω, &c. R. from κορέω.

Κράζω, to crow : (1 R. κράγ-,) f. κράξω, &c. R. exc. imper. perf. κέκραχθε.

Κρεμανύω, κρεμάννυμι, and κρήμνημι, to hang : (1 R. κρεμά-,) f. κρεμέσω, &c. R. from ΚΡΕΜΑΩ. perf. p. κρέμυμαι without the augment.

Κτείνω, to kill : (1 R. κτείν-, 2 κταν-, 3 κτον-,) fut. κτανῶ &c. R. ; 2 aor. ἔκτανον, and ἔκτην from ΚΤΗΜΙ.

Κυλινδῶ, to roll : (1 R. κυλλί-,) fut. κυλίσω, &c. R. from κυλίω, s. s.

Κυνέω, to kiss : (R. κυνέ-, and κυ-,) fut. κυνήσω, &c. R. ; also κύσω, &c. R. from κύω.

Λ.

Λαγχάνω, to receive by lot : (1 R. λήχ-, 2 λαχ-, 3 λογχ-,) f. λήξω, &c. R. from ΛΗΧΩ. 2 aor. ἔλαχον, perf. λελόγχα. § 101. 5.

Λαμβάνω, to take : (1 R. λήθ-, 2 λαθ-, 3 ληθ-,) f. m. λήψομαι, p. εἴληφα, &c. R. from ΛΗΒΩ. Ionic perf. λελάβηκα ; likewise f. λάμψομαι, &c. R. as if from ΛΑΜΒΩ. Also of the same signification,—

Λέζω, λαζέω, and λάζυμι.

Λανθάνω, to be hid : (1 R. λήθ-, 2 λαθ-, 3 ληθ-,) f. λήσω, &c. R. from λήθω : in the middle voice,—

Λανθάνομαι, to forget : f. λήσομαι, &c. from the same.

Λίζω, to hiss : (1 R. λίγγ-,) f. λίγξω, &c. R. from λίγγω, s. s.

Λούω, to wash : (1 R. λού-,) in the Attic dialect generally omits by syncope the short vowel after -ου- ; thus, λλου, λλουμεν, λοβμαι, λοβσθαι, &c. for λλουε, λλοβομεν, λοβομαι, λοβεσθαι, &c.

Λουέω, in some of its tenses occurs in Homer.

Μ.

Μαθάνω, to learn : (1 R. μαθί-, 2 μαθ-,) fut. μαθήσομαι, p. μεμάθηκα, &c. R. from ΜΑΘΕΩ ; 2 aor. ἔμαθον.

Μάχομαι, to fight : (1 R. μαχέ-, 2 μαχ-,) fut. μαχήσομαι and μαχέσσεαι, &c. R. from ΜΑΧΕΟΜΑΙ.

Μεθόσκω, to intoxicate : (1 R. μεθ-,) f. μεθόσω, &c. from μεθύω, s. s.

Μέλω, to care for : (1 R. μελέ-, 2 μελ-, 3 μελ-,) 1 f. μελήσω, from ΜΕΛΕΩ. 2 aor. ἔμελον, perf. μέμηλα.

Μώλω, to be about to be : (1 R. μελλέ-,) f. μελλήσω, &c. R. from μελλέω.

Μηκάομαι, *to bleat* : (1 R. μηκέ-, 2 μακ-, 3 μακ-,) f. μηκάσομαι, &c. R. (μηκέζω, s. s.) 2 aor. ἔμακον, 2 perf. ἔμμηκα, from ΜΗΚΩ.

Μιγνύω, μιγνυμι, μίγω, *to mix* : (1 R. μίγ-,) f. μίξω, &c. R. from μίγω; 2 aor. ἐμίγη from ΜΙΓΗΜΙ.

Μιμνήσκω, *to remember* : (1 R. μνέ-,) fut. μνήσω, &c. R. from μνάω.

Μοργνύω, μόργνυμι, *to wipe off* : (1 R. μόργ-,) f. μόρξω, &c. from ΜΟΡΓΩ.

N.

Ναίω, neut. *to dwell* : (1 R. νέ-,) f. νέσω, &c. R. from νέω, active, *to cause to dwell*.

Νίζω, *to wash* : (1 R. νίπ-,) f. νίψω, &c. R. from νίπτω, s. s.

O.

Ὄζω, *to smell* : (1 R. ὀ-, and ὀζί-, 2 ὀ-, 3 ὀ-,) f. ὄσω, R. also ὀζίσω and ὀζήσω, p. ὠζήκα, &c. R. from ΟΖΕΩ, 2 perf. ὤδα; with the Attic reduplication ὀδῶδα.

Οίγνυω, οίγνυμι, *to open* : (1 R. οίγ-,) f. οίξω, &c. R. from οίγω. See ἀνοίγω.

Οίδαίρω, οίδαίρω, οίδαίσκω, *to swell* : (1 R. οιδέ-,) f. οιδήσω, &c. R. from οιδέω, Th. s. s.

Οίομαι and οἶμαι, *to think* : (1 R. οἶ-,) f. οἴσομαι, &c. R. from οἶομαι; οἶω, the active form, is retained in some dialects.

Οίχομαι, *to go* : (1 R. οίχέ-,) f. οίχέσομαι, p. φέχημαι, R. as if from ΟΙΧΕΟΜΑΙ.

Οίχω, s. s. in the active form; (1 R. οίχέ-,) f. οίχώσω, p. φέχωκα, as if from οίχέω.

Ὀλισθαίνω, ὀλισθαίνω, *to glide* : (1 R. ὀλισθέ-,) f. ὀλισθήσω, &c. R. from ὀλισθέω, s. s.

Ὀλλύω, ὀλλυμι, *to destroy* : (1 R. ὀλέ-, 2 ὀλ-, 3 ὀλ-,) f. ὀλέσω, &c. R. from ΟΛΕΩ; fut. a. ὀλώ, m. ὀλοῦμαι, 2 aor. ὠλόμην, p. ὤλα, Attice ὤλωα. Other forms are

*Ὀλλω, ὀλέκα, ὀλέσκα.

*Ὀμνύω, ὀμνυμι, *to swear* : (1 R. ὀμό-, 2 ὀμ-, from ΟΜΩ,) f. ὀμόσω, &c. R. from ΟΜΟΩ, commonly with the reduplication in the perfect; f. m. ὀμοῦμαι from ΟΜΩ.

*Ὀμοργνύω, ὀμοργνυμι, *to wipe off* : (1 R. ὀμόργ-,) f. ὀμόρξω, &c. R. s. s. as, μοργνύω, which see.

*Ὀνημι, ὀνύνημι, *to help* : (1 R. ὀνά-,) f. ὀνήσω, &c. R. from ΟΝΑΩ.

*Ὀρμαίνω, *to rush* : (1 R. ὀρμά-,) f. ὀρμήσω, &c. R. from ὀρμέω, s. s.

*Ὀρνύω, ὀρνυμι, *to excite* : (R. ὀρ-,) f. ὀρσω, (§ 101. 4. (6)) from ΟΡΩ; f. ὀρώ from ὀρω, 2 perf. ὀρώρα; hence a new present, ὀρσω, s. s. and also ὀρώρω.

*Ὀσφραίνομαι, *to smell* : (1 R. ὀσφραίν- and ὀσφρά-,) fut. ὀσφρανέομαι, R. and ὀσφρήσομαι, &c. R. from ΟΣΦΡΕΟΜΑΙ, by epenth. from ὀσφρομαι, from which ὠσφρόμην; hence also ὀσφράω, and ὀσφράομαι, s. s.

Οὐράω, οὐράζω, οὐράσκω, ΟΥΤΗΜΙ, *to hit, to wound*: (1 R. οὐρά-,) f. οὐράσσω, &c. R. from οὐράω, infin. οὐράμεναι, Hom. for οὐράναι.

Ὀφείλω, ὀφλω, ὀφλισκάνω, *to owe*: viz. money, punishment, i. e. *to be guilty*: (1 R. ὀφείλ-, and ὀφλέ-, 2. ὀφελ-,) 1 f. ὀφειλήσω and ὀφλήσω, &c. R. from ὀφείλεις and ὀφλέεις; 2 aor. ὤφελον, used only in the expression of a wish; thus, εἴθ' ὤφελον, *O that I, εἴθ' ὤφελες, O that thou, &c.*

II.

Πίσχω, *to suffer*: (1 R. πίνθ-, seldom παθί-, 2. παθ-, 3. πονθ-,) 1 f. m. πείσομαι, § 6. 18. 2perf. πίπονθα; both from ΠΙΝΘΩ; 2 aor. έπαθον, also fut. παθήσω, &c. R. from ΠΑΘΕΩ.

Πίσσω, *to digest*: (1 R. πίπ-,) f. πέψω, &c. R. from πέπτω, s. s.

Πεταννώ, πετάννυμι, *to expand*: (1 R. πετά-,) 1 f. πετάσω, R. from πετάω, exc. p. p. πέπταμαι, which is from the contracted form πτάω. Another form is

Πιτνώ and πίτνημι, s. s.

Πέτομαι, πέταμαι, πετάομαι, *to fly*: (1 R. πετά-,) f. πετήσομαι, &c. R. from πετάομαι; 2 aor. έπην from έπημι; also, p. p. πεπότημαι from ποτάομαι; by syncope επετόμην becomes επτόμην, and so of other tenses.

Πηγνώ, πήγνυμι, *to fasten*: (1 R. πήγ-, 2 παγ-, 3 πηγ-,) f. πήξω, &c. R. from ΠΗΓΩ; 2 perf. πέπηγα, 2 aor. pass. έπάγην.

Πιλνάω, πιλνημι, *to approach*: (1 R. πελάδ-,) takes its tenses from πελάζω, s. s.

Πιμπλάνω and πιμπλημι, *to fill*: (1 R. πλήθ-, or πλά-,) f. πλήσω, &c. R. from ΠΛΑΩ or πλήθω. When in composition μ comes before the initial π in this word, it is omitted before πλ; as, έμπιπλημι; so also in

Πιμπρημι, *to burn*: (1 R. πρήθ-,) f. πρήσω, &c. R. from πρήθω.

Πίνω, *to drink*: (1 R. πύ-, 2. πι-,) fut. πώσω, &c. R. from ΠΙΩ; 2 aor. έπιον from πίνω Th.; imperat. commonly πιθι, sometimes πίε; fut. m. πίομαι, probably the present used in the future sense; or by elision of σ for πίσομαι; πιούμαι is also found. From this theme also comes

επιπίσκω, *to cause to drink*: (1 R. πί-,) f. πίσω, &c. R. from πίνω.

Πιπράσκω, *to sell*: (1 R. πρά-,) f. πράσω, &c. R. from ΠΙΡΑΩ, probably from περάω, *to transfer*.

Πίπτω, Attic and Poetic πίτνω, *to fall*: (1 R. πέτ-, and πτό-, 2. πτω-, from ΠΕΣΕΩ,) f. πίοω, from the ancient ΠΙΕΤΩ; and πώσω, p. πέπτωκα from ΠΙΤΩ; 2 aor. έπεσον, f. m. πεισούμαι, as if from ΠΕΣΕΩ.

Πλάζω, *to lead astray*: (1 R. πλάγγ-, 2. πλαγ-,) f. πλάγξω, &c. R. from πλάγγω; 2 aor. έπλγιον.

Πλῆσσω, *to strike*: (1 R. πλήγ-, 2. πληγ- for πλαγ-,) f. πλῆξω, &c. R. exc. 2 aor. p. έπλήγην; compounds regular throughout.

Πυνθάνομαι, *to learn by inquiry*: (1 R. πυνθ-, 2. πυνθ-,) f. πυνθασμαι, (poetic πυνθόμεαι,) &c. R. from πυνθω; 2 aor. m. ἐπυνθόμην, perf. παπυνθασμαι.

P.

Πρίξω, ἔρδω, ΕΡΓΩ, *to do*: (1 R. πρίγ-, and ἔργ-, 3 ἔργ-, from 2 'ΑΡΓ-,) f. ῥίξω and ἔρξω, &c. R. 2perf ἔοργα.

Ρίω, *to flow*: (1 R. ρεῖ-, and ρυῖ-,) f. ῥέσω and ῥύσσω, p. ἔρρυσκα, &c. Ἰα. from ρυῖω, 2 aor. pass. ἔρρυσθην.

*Ρηγνῶ, ῥήγνυμι, *to break*: (1 R. ῥήγ-, 2 ῥηγ-, 3 ῥωγ-, irreg.) f. ῥήξω, &c. R. from ῥήσσω, (i. e. ΡΗΓΩ,) s. a. 2perf ἔρρωγα, 2 aor. pass. ἔρρωγην.

*Ρωννῶ, ῥώννυμι, *to strengthen*: (1 R. ῥε-,) f. ῥώσω, &c. R. from ΡΟΩ.

Σ.

Σβέννῶ, σβέννυμι, *to extinguish*: (1 R. σβί-,) f. σβίσω, &c. R. from σβίω; also p. ἱσθηκα, 2 aor. ἱσθην, from ΣΒΗΜΙ.

Σκεδαννῶ, σκεδάννυμι, σκιδνάω, σκιδνάμι, *to scatter*: (1 R. σκεδά-,) f. σκεδάσω, &c. R. from σκεδάω.

Σκέλλω, *to dry up*: (1 R. σκέλ-, and σκαλε-,) f. σκαλώ, R. also σκαλήσω, p. ἱσκληκα, (by syncope for ἱσκάληκα), 1 aor. ἱσκληα, 2 aor. ἱσκλην, from ΣΚΑΗΜΙ.

Σμήω, *to wipe*: (1 R. σμά-, and σμήχ-,) f. σμήσω, &c. p. ἱσμηχα, from σμήχω, s. s.

Σπένδω, *to make a libation*: (1 R. σπένδ-,) f. σπείσω, &c. R. § 6. 18.

Σπορεινῶ, σπορίννυμι, *to spread*: (1 R. σπορέ-,) f. σπορίσω, &c. R. from ΣΤΟΡΕΩ.

Στρωννῶ, στρώννυμι, *to spread*: (1 R. στρό-,) f. στρώσω, &c. R. from ΣΤΡΟΩ.

Σχεῖν. See ἔχω.

Σώζω, *to save*: (1 R. σῶδ-, or σῶ-,) f. σώσω, &c. R. exc. 1 aor. pass. ἰσώσθην instead of ἰσώσθην.

T.

Ταλάω, *to bear*: (1 R. τλά-,) f. τλήσω, &c. Reg. from the syncopated form τλάω, s. s.; 2 aor. ἔτλην, from τλήμι.

Τέμνω, *to cut*: (1 R. τέμ-, also τμά-, and τμήγ-, 2 ταμ-, 3 τομ-,) Reg. also f. τμήσω and τμήξω, from τμάω and τμήγω; 2 aor. ἔταμον and ἔτμησαν, —sometimes ἔτεμον.

Τέκτω, *to bear*: (1 R. τέκ-, 2 τεκ-, 3 τοκ-,) f. τέξω, &c. R. from ΤΕΚΩ. 2 aor. ἔτεκον, 2perf. τέτοκα.

Τίνω, τινύω, τίννυμι, *to expiate*: (1 R. τί-,) f. τίσω, &c. R. from τίω, *to honour*.

Τιτράω, τιτράινω, τίτρημι, *to bore*: (1 R. τρά-,) f. τρήσω, &c. R. from τράω.

Τιτρώσκω, *to wound*: (1 R. τρά-,) f. τρώσω, &c. R. from τρωω.

Τρέχω, *to run*: (1 R. τρέχ-, and δραμέ-, 2 δραμ-,) f. τρέξω, p. διδράμηκα &c. R. from ΔΡΑΜΕΩ; 2 aor. ἔδραμον, f. m. δραμοῦμαι.

Τυγχάνω, *to be, to obtain*: (1 R. τυχέ-, and τεύχ-, 2 τυχ-,) f. τυχήσω, &c. R. from ΤΥΧΕΩ; 2 aor. *ἔτυχον*; fut. m. τεύξομαι from τεύχω.
Note. This verb must be carefully distinguished from the regular verb,—

Τεύχω, *to prepare*: f. τεύξω, &c. R.

Υ.

ὑποσχεσθαι, *to promise*: (from *υπό*, and *σχεῖω*,) f. ὑποσχήσομαι, &c. R. from ΥΠΟΣΧΕΟΜΑΙ. See *ἔχω*.

Φ.

Φάγομαι, pres. m. *to eat*: (1 R. φάγ-,) also the future for φαγεῖσθαι, in the N. T. and later writers by the same anomaly as *ἰδομαι* and *πίομαι*; 2 aor. *ἔφαγον*. The rest of the tenses are formed from *ἔσθιω*. See *ἰδο*.

Φάσκω. See *φημι*.

Φέρω, *to bear*: used in the pres. and imperf. (1 R. *φε-*, *φέρκ-*, and *ἐφέγκ-*, 2 *ἐνεγκ-*, 3 *ἔνοχα*,-) f. *οἴσω*, (from ΟΙΩ), p. HNEXA, &c. R. from ENEKΩ; also, 1 f. pass. *οἰσθήσομαι*; 1 aor. act. *ἤνεγκα* for *ἤνεγξα*, from ΕΝΕΓΚΩ, Attice commonly *ἤνεικα*, &c.; 2 aor. *ἤνεγκον*, from the same; 2 perf. *ἤνοχα* from ENEXΩ.

Φημι, *to say*: (1 R. φῑ-,) 1 f. *φήσω*; 2 aor. *ἔφην*. See § 112. VIII.

Φθάνω, *to come before, to anticipate*: (1 R. φθά-,) f. *φθάσω* or *φθήσω*, &c. R. from ΦΘΑΩ, 2 aor. *ἔφθην* from φθηνί.

Φθίνω, *to corrupt, to fall*: (1 R. φθί-,) f. *φθίσω*, &c. R. from *φθίω*, s. s.; other forms are

Φθισθω, *φθινέω*, and *φθινέθω*, used in the pres. and imperf.

Φραγνύω, *φράγνυμι*, *to enclose*: (1 R. φράγ-,) f. *φράξω*, &c. R. from ΦΡΑΓΩ, same as *φράσσω*, s. s.

Φυζέω, *to flee, to put to flight*: (1 R. φέγ-,) f. *φύξω*, &c. R. But 2 perf. *πέφυξα*, formed immediately from the present. Other kindred forms are

Φύγω and *φεύγω*, R. and it has the derivatives *φυζέω* and *φύζημι*.

Φύω, *to beget*: (1 R. φύ-,) f. *φύσω*, 1 aor. *ἔφυσα*. But the perf. *πέφυκα* and aor. 2. *ἔφυν*, have a passive signification, *to be begotten, to be, to become*.

Φύομαι and *φύομαι*, have the same meaning and the same root.

Χ.

Χάζω, *χανδάνω*, *to recede, to stand open, to contain*: (1 R. χάδ-,) fut. *χάσω*, &c. R. from ΧΑΔΩ, (s. s. with ΚΑΖΩ, which see). 2 aor. *ἔχαδον* and *ἐκαδον*, 2 perf. *κέχαδα* and *κέχανδα*; derivatives and varieties of form are numerous, for which see Donnegan's *Lex* on the word.

Χαίρω *to rejoice*: (1 R. χαιρ-, and χαιρε-, 2 χαρ-,) f. *χαρῶ*, &c. R. Also f. *χαίρῃσω*, &c. R. from ΧΑΙΡΕΩ; 2 aor. p. *ἐχάρην*.

Χαίρω, χάρω, χαράζω, to gape or yawn : (1 R. χαίρω,) f. χαράω, &c. R. from χαίρω, a derivative from ΧΑΩ; from which also αράζω and αράζω; which see above.

Χέω, to pour out : (1 R. χέω,) f. χέσω, &c. R. 1 aor. ἔχευα and ἔχεα, (by elision for ἔχευσα,) hence imperative χέτω, χέτω, &c. infinitive χέει.

Χρῶ. This verb has five different forms with as many different significations: Root of all χράω.

1. χράω, to give an oracular response: Regular.

2. τίχρημι, to lend: like ἰσχυμι.

3. χρεῖ, it is necessary: partly like verbs in μι, (see impera. verba, § 114.)

4. χράομαι, to use: in the contracted tenses takes η for α, § 98. Ods. 2.

5. ἀρέχρη, it suffices: pl. ἀρεχρήσιν, inf. ἀρεχρήν, &c.

Χρῶνται, χράννται, to colour : (1 R. χράω,) f. χρώω, &c. R. p. pass. τίχρωμαι.

Χώννται, χάννται, to heap, to dam : (1 R. χέω,) f. χύω, &c. R. from χέω, a. s. perf. pass. τίχύνται.

Ω

ὠθεύω, to push : (1 R. ὠθ-, and ὠθ-,) has the syllabic augment throughout; thus, imp. ὠθέτω, f. ὠσω, and ὠθήσω, Regular from both; 1 f. p. ὠθήσονται.

§ 118. INDECLINABLE WORDS OR PARTICLES.

The *Indeclinable* parts of speech, sometimes denominated *Particles*, are those which suffer no change of form by inflection. They are the *Adverb* (which includes the *Interjection*) the *Preposition* and the *Conjunction*.

THE ADVERB.

An **ADVERB** is a word joined to a *verb*, an *adjective* or another *adverb*, to modify it, or denote some circumstance respecting it.

Adverbs may be considered in respect of *Signification*, *Derivation* and *Comparison*.

§ 119. OF THE SIGNIFICATION OF ADVERBS.

In respect of signification, adverbs may be arranged in Greek as they are in Latin and other languages, under the following heads

1. **ADVERBS OF PLACE** ; comprehending those which signify,
 - 1st. *Rest in a place.* These generally end in *θι, σι, ου, η, οι, χου, χη* ; as, *ἀγρόθι, in the field.*
 - 2d. *Motion from a place.* These generally end in *-θεν* or *-ος* ; as, *ἀγρόθεν, from the field.*
 - 3d. *Motion to a place.* These generally end in *δς, σς, ζς* ; as, *ἀγρόνδς, to the field.* § 120. II. 6.
 - 4th. *Motion through or by a place.* These are generally feminine adjectives in the dative singular, having *ὁδῷ* understood ; as, *ἄλλῃ, by another way.*
2. **ADVERBS OF TIME** ; as, *νῦν, now* ; *τότε, then* ; *ποτὶ, sometimes, &c.*
3. **ADVERBS OF QUANTITY** ; *πόσον, how much* ; *πολύ, much* ; *ὀλίγον, a little, &c.*
4. **ADVERBS OF QUALITY** ; these end in *ως* ; in *τι* and *τις* (which are properly datives of the first declension) ; also in *η, ι, ει, δον, δην, σι, and ξ.*
5. **ADVERBS OF MANNER** ; (viz. of action or condition,) including those which express *exhortation, affirmation, negation, granting, forbidding, interrogation, doubt, &c.*
6. **ADVERBS OF RELATION** ; or such as express circumstances of *comparison, resemblance, order, assemblage, separation, &c.*
7. **ADVERBS OF EXCLAMATION** ; in other languages usually denominated Interjections. (See Obs. 2.)

OBSERVATIONS.

Obs. 1. Some adverbs have such an affinity, that beginning with a *vowel* they are INDEFINITES ; with *π*, INTERROGATIVES ; with *τ*, REDDITIVES or responsives, as follows :

INDEFINITE.	INTERROGATIVE.	REDDITIVE.
ἥ, ὅπως, { <i>which way.</i> { <i>by what means.</i>	πῶς, { <i>which way ?</i> { <i>by what means ?</i>	τῶς or { <i>this way, or</i> { <i>by this means.</i>
ῥῶς, { <i>how far.</i> { <i>for what reason.</i>	πῶ, { <i>how far ?</i> { <i>for what reason ?</i>	τῶ, { <i>so far.</i> { <i>for that reason.</i>
ὅτε, ὅποτε, ἥνικα, <i>when.</i>	πότε, πῆνικα, <i>when ?</i>	τότε, τῆνικα, <i>then.</i>
ὅθεν, ὅθεν, <i>whence.</i>	πόθεν, <i>whence ?</i>	τόθεν, <i>thence.</i>
ὅθι, <i>where.</i>	πόθι, <i>where ?</i>	τόθι, <i>there.</i>
ὅσον, <i>how much.</i>	πόσον, <i>how much ?</i>	τόσαι, <i>so much.</i>
ὅσον, <i>after what manner.</i>	ποῖον, <i>after what manner ?</i>	τοῖον, <i>after that manner.</i>
ὅσας, <i>how often.</i>	πόσας, <i>how often ?</i>	τόσας, <i>so often.</i>

Obs. 2. Under adverbs in Greek are classed those particles of exclamation which express some sudden emotion of the mind, and are, in the grammars of most other languages, denominated *Interjections*. The most common of these are the following, which express

<i>Rejoicing</i> ; as, τοῦ, ὦ.	<i>Condemning</i> ; as, ὦ, φεῦ.
<i>Grieving</i> ; as, τοῦ, ὦ and ὦ.	<i>Admiring</i> ; as, ὦ, θαῦμα, παναί.
<i>Laughing</i> ; as, ἄ, ἄ.	<i>Deriding</i> ; as, τοῦ, ὦ, ὦ.
<i>Bewailing</i> ; as, αἶ, οἶ, τῷ, ὁποιοῖ.	<i>Calling</i> ; as, ὦ.
<i>Wishing</i> ; as, εἰ, εἴθε.	<i>Enjoining silence</i> ; as, ἤ, ἤ.
<i>Rejecting</i> ; as, ἀπαρ.	<i>Threatening</i> ; as, σὺα.
<i>Praising</i> ; as, εἰα, εἴγε.	<i>Raging</i> ; as, εἶοι.

§ 120. OF THE FORMATION AND DERIVATION OF ADVERBS.

A few adverbs in Greek are primitives; as, νῦν, *now*; χαμαί, *on the ground*; χθές, *yesterday*.

But the greater part are derivatives, and consist of

I. Such words as are not strictly speaking adverbs, but are so denominated from being sometimes used in an adverbial sense, either by virtue of their signification, or by ellipsis for an adverbial phrase; of these the following are examples:

1. The accusative of neuter adjectives; as, πρῶτον, τοπρῶτον; πρῶτα, τὰ πρῶτα, *first*; τὰ μάλιστα, *chiefly*; ὀξύ, *sharply*.
2. The oblique cases of nouns and pronouns; as,
 Gen. ὁμοῦ, *together*; from ὁμός, *united*.
 οὐδαμοῦ, *never*; from οὐδαμὸς, *no one*.
 Dat. κύκλῳ, *around*, (i. e. *in a circle*;) from κύκλος, *a circle*.
 τάχει, *swiftly, with swiftness*; from τάχος, *swiftness*.
 Acc. ἀρχὴν and ἀρχάς. (sup. κατὰ) *from the beginning*;
 from ἀρχή, *the beginning*.
 ὅσῳ, *as, like*; from ὅσῳ, *manner*.

3. Verbs are sometimes used as adverbs; thus,

The imperative; as, ἄγε, ἔδε, &c.

The 2d aorist active; as, φέλον, ὄφελον; from ὀφείλω.

The present optative of εἶμι; viz. εἴεν.

Obs. 1. To these may be added

1st. nouns compounded with prepositions ; as, *ἐκ ποδῶν*,
out of the way.

2d. Prepositions united together ; as, *παρὲν*, *abroad.*

3d. Prepositions joined with adverbs ; as, *ἔπειτα*, *then.*

II. Such words as have undergone a change of form, and are used only in an adverbial sense. These are so numerous and varied in form and derivation, that a perfect classification cannot be given. The following, as being the most important, may be noticed : viz.

Adverbs in

1. *-ως*, express a circumstance of quality or manner, and are for the most part formed from adjectives by changing *-ος* of the nominative or genitive into *-ως* ; as, *φίλως* from *φίλος* ; *σωφρόνως* from *σώφρων*, gen. *σώφρονος*.

2. *-ι*, or *-ει*, express a circumstance of manner, and are generally formed from nouns ; as, *ἀναιμῶς*, *without bloodshed* ; *αὐτοχειρῶς*, *with one's own hand.*

3. *-τι* and *-τις* are formed from the verbal adjectives in *-τός* and *-τέος* ; thus, *ὀνομαστί*, *by name* ; *ἀνιδρωτί*, *without sweating*. So also those in *-δην*, (the characteristic of the verb being changed when necessary, according to the laws of Euphony, § 6. 2.) ; thus, from *βατός* is formed *βάδην*, *by steps*, (from *βάω*) ; from *συλληπτός*, *συλλήβδην*, *collectively* ; from *κρυπτός*, *κρύβδην*, *secretly*, &c. Sometimes the termination *-άδην* is added ; as, *σκορπάδην*, *scattered*.

4. *-σις* come from verbs in *-ίζω*, derived from nouns signifying a nation, party, or class, and signify *after the manner, language, &c.* of such nation, &c. ; as, *Ἑλληνισί*, *after the manner of the Greeks* ; *ἀνδραποδισί*, *after the manner of men.*

5. *-δον* and *-ηδον* are chiefly derived from nouns, and relate chiefly to external form and character ; as, *ἀγεληδόν*, *in herds* ; *βοιτυδόν*, *resembling grapes.*

Note. If derived from verbal adjectives they agree in signification with those in *-δην* ; as, *ἀναφανδόν*, *openly.*

6. Adverbs denoting certain relations of *place*, are formed by the addition of certain syllables to the words from which they are derived ; viz. *In a place* is denoted by the terminations *θι*, *σι*, *ου*, *η*, *οι*, *χου* and *χη* ; *from a place*, by *-θεν* or *-θς* ; and *to a place*, by *-δε*, *-σε*, and *-ζε*.

Exc. Adverbs of place, derived from prepositions, express the relations of *in a place* and *to a place* by the termination -ω; thus,

In a place.	To a place.	From a place.
ἄνω, <i>above.</i> ἄνω, <i>upwards.</i>	ἀνωθεν, <i>from above,</i> (from ἀνά.)	
κάτω, <i>below.</i> κάτω, <i>downwards.</i>	κάτωθεν, <i>from below,</i> (, , κατὰ.)	

§ 121. COMPARISON OF ADVERBS.

1. Adverbs derived from adjectives compared by -τερος and -τατος, are compared by changing -ος of these terminations into -ως; as,

σοφῶς, σοφωτέρως, σοφωτάτως, from σοφός.

2. Adverbs derived from adjectives, compared by -ων and -ιστος, commonly take the neuter singular of the comparative and neuter plural of the superlative for their comparative and superlative; thus,

αἰσχυρῶς, αἰσχυρίων, αἰσχυρίστα, (from αἰσχυρός.)

Note 1. This mode of comparison is also used, though more rarely, for those derived from adjectives compared by -τερος and -τατος; as,

σοφῶς, σοφώτερον, σοφώτατα.

Note 2. The accusative neuter of adjectives, both singular and plural, is sometimes used adverbially in all the degrees. To the superlative degree the article is frequently prefixed; as, τὸ κλειστόν, (sup. κατὰ.)

3. Adverbs in -ω, formed from prepositions, are compared by adding -τέρω and -τάτῳ; as, ἄνω, ἀνωτέρω, ἀνωτάτῳ. So also prepositions in the sense of adverbs; as, ἀπὸ, ἀπωτέρω.

Note. Some other adverbs imitate this mode of comparison; as, ἑγγύς, ἑγγυτέρω, ἑγγυτάτῳ; yet as often otherwise; thus, comp. ἑγγότερον, and ἑγγύιον, superl. ἑγγίστα.

§ 122. INSEPARABLE ADVERBIAL PARTICLES.

Certain particles, never used by themselves, but prefixed to words by composition, affect the signification of the words with which they are compounded, as follows:

1. The particle ἀ (which becomes ἄν before a vowel) has three different significations:

1st. It marks *privation*, (from ἀνευ, *without*;) as, ἀνυδρος, *without water*.

2d. — *increase*, (from ἄγαν, *much*;) as, ἄξυλος, *much wooded*.

3d. — *union*, (from ἅμα, *together*;) as, ἄλοχος, *a consort*.

2. Ἄρι, ἔρι, βοῦ, βρι, δά, ζά, λά, λι, and sometimes νή and νε, increase the signification; as, δηλος, *manifest*; ἀριδηλος, *very manifest*, &c.

3. Νή and νε generally express *privation* or *negation*; as, νήπιος, *an infant*, from νή and ἔπω, *I speak*; but

Exc. Νή sometimes increases the signification; as, νήχυτος, *that flows in a full stream*, from νή and χύω.

4. Δύς expresses *difficulty*, *trouble*, or *misfortune*; as, δυσμενής, *malevolent*; δυστυχέω, *I am unhappy*.

Note. The contrary of δὺς is εὖ, (which is also found by itself.) It signifies *well* or *with facility*; as, εὐμενής, *benevolent*; εὐτυχέω, *I am happy*.

§ 123. OF THE PREPOSITIONS.

A **PREPOSITION** is a word which shows the relation between a noun or pronoun following it, and some other word in the sentence.

1. The primary use of prepositions seems to have been to indicate the relation of one thing to another in respect of **PLACE**. From this, by a natural and easy analogy, they are used to express similar relations in respect of **TIME**.

2. From their primary and more common use to express certain relations of place and time, they are also used by analogy and figure to express various other connexions and relations among objects, in all of which, however, the primary and original use of the word may easily be traced.

3. All prepositions ending with a vowel, except ἀμφι, περι, and πρό, reject the final vowel when compounded with or standing before a word beginning with a vowel; ἀμφι generally retains ι, but there are many exceptions. It is always rejected before the augment σ. Πρό before σ sometimes combines with it by contraction; thus, πρό ἔργου becomes προῦργου. § 89.

Obs. 2.

4. There are eighteen prepositions, properly so called, in the Greek language ; of these

Four govern the *Genitive* only, viz. 'Αντι, ἀπό, ἐκ or ἐξ, πρὸ.

Two govern the *Dative* only, 'Εν, σὺν.

Two govern the *Accusative* only, Εἰς or εἰς, and ἀνά.

Four govern the *Gen. and Acc.* Διὰ, κατὰ, μετὰ, ὑπέρ.

Six govern the *Gen., Dat., & Acc.* 'Αμφι, περί, ἐπι, παρὰ, πρὸς, and ὑπό.

§ 124. ALPHABETICAL LIST OF PREPOSITIONS.

1. 'Αμφι, the *Genitive, Dative, and Accusative.*

PRIMARY SIGNIFICATION ; *round, round about.*

WITH THE GENITIVE ; *round, round about ; at the same time proceeding or originating from ; of, or concerning, upon, in addition to, for the sake of, for the love of.*

WITH THE DATIVE ; *round, with the idea of rest and continuance ; of or concerning, among, after, or near, upon, for, i. e. in defence of ; for, i. e. on account of ; with.*

WITH THE ACCUSATIVE ; *round, with the idea of tendency or approximation to ; near, of, concerning, or belonging to. See also § 134. 13.*

IN COMPOSITION, *about, round about.*

2. 'Ανά, the *Accusative.* In poetry, sometimes the *Dative.*

PRIMARY SIGNIFICATION ; *motion upwards, opposed to κατά.*

WITH THE ACCUSATIVE ; *over, up along, through, during, among, with, in ; in computation, up, viz. from a point backwards.*

WITH THE DATIVE ; *upon, on, in, with the idea of elevation and rest.*

IN COMPOSITION ; *motion upwards, repetition, increase, back again.*

3. 'Αντι, the *Genitive.*

PRIMARY MEANING ; *in front of, in a state of rest ; set over against, i. e. by way of exchange, comparison, equivalence, or preference. Hence,*

WITH THE GENITIVE ; *For, i. e. equivalent ; before, in preference ; instead of, against, equal to, for, in consideration of ; upon.*

IN COMPOSITION ; *equality, substitution, reciprocity, comparison ; opposition*

4. 'Από, the *Genitive.*

PRIMARY SIGNIFICATION ; *removal from, viz. contact with ; opposite of πρὸς.*

WITH THE GENITIVE ; *From, on, after, (from the time of,) against, by means of, with, upon, of, i. e. proceeding from ; on account of, for, of, i. e. belonging to ; e. g. of ἀπὸ, those belonging to, viz. the Council, Plebeians, Stoics &c.*

WITH THE DATIVE; *round, round about*, with rest or continuance; *for*, i. e. concerning, on account of; *from*.

WITH THE ACCUSATIVE; *round, or about*, with tendency or approach to; *concerning or towards, about*, i. e. near to, advancing towards; *about*, i. e. with regard to; *in, of, against*.

IN COMPOSITION; *round about*, also denoting *increase, abundance*.

14. *Πρὸ, the Genitive.*

PRIMARY SIGNIFICATION; *before*, in respect of place or time, but without the idea of opposition or comparison which belongs to *ἀντί*.

WITH THE GENITIVE; *before*, in the presence of; *at the command of, through*, denoting cause or origin; *for*, in defence of; *for*, for the advantage of; *before*, denoting preference.

IN COMPOSITION; *before*; with verbs of motion, *forth, forward*.

15. *Πρὸς, the Genitive, Dative and Accusative.*

PRIMARY SIGNIFICATION; *transition or passage*, the relative direction being indicated by the case.

WITH THE GENITIVE; *from*, i. e. transition from; *from, by*, denoting the agent; *belonging to, or the property of*; *of*, proceeding from; *on the side of*: *By*, in oaths and supplications; *before, to*, so as to be protected by.

WITH THE DATIVE; *close to, near*, and continuing; *besides, in addition to, before, occupied or busy with*.

WITH THE ACCUSATIVE; *to or towards, against, according to, with, in comparison of*.

IN COMPOSITION; *motion to, addition, against, close to*.

16. *Σύν, the Dative.*

PRIMARY SIGNIFICATION; *with*, closely connected with another, so as in some sense to form one with it; see *μετά*.

WITH THE DATIVE; *with, together with, according to, besides, with the assistance of, at, during, to, on the side of*.

IN COMPOSITION; *concurrence in action, association, combination, collection, completion, or fulfilment, collision, intensity*.

17. *Ὑπέρ, the Genitive and Accusative.*

PRIMARY SIGNIFICATION, *over, or above*, viz. in respect of *place*, and hence figuratively, *over*, in respect of power, authority, protection.

WITH THE GENITIVE; *above*, in a state of rest; *over*, in a state of motion; *for*, i. e. in defence of; *for*, viz. in the place of; *for*, on account of; *by, for the sake of, of, concerning, in order to*.

WITH THE ACCUSATIVE; *over beyond, above or beyond, above*, i. e. more than; *against*.

IN COMPOSITION; it retains its primary signification, also sometimes it augments.

18. ὑπὸ, the Genitive, Dative, and Accusative.

PRIMARY SIGNIFICATION; *under*, modified by its case.

WITH THE GENITIVE; *under*, generally with the idea of protection, subjection, or the object of influence proceeding from; also *by*, *with*, i. e. under the direction of; *by means of*, *for*, i. e. under the influence of.

WITH THE DATIVE; simply *under*, completely under and continuing; *by*.

WITH THE ACCUSATIVE; *under*, viz., moving and proceeding under or coming up to the under part of a thing; *to*, *behind*, *about*, *on the eve of*.

IN COMPOSITION; it retains its primary signification. Sometimes it denotes *diminution*, *privacy*, *beginning*.

OBSERVATIONS.

1. The preposition, as its name imports, usually stands before the word which it governs. When it comes after it, as it sometimes does, this is indicated by the change of the accent from the last syllable to the first.

2. In composition, with a word beginning with a vowel, and generally when standing before such a word, the final vowel of the preposition is dropped, and, if the next preceding letter be a consonant, it is subject to the changes required by the laws of euphony; thus, ἀπὸ λαυρῶ must be written ἀπ' λαυρῶ. Πρὶ, however, never drops its final vowel, and ἐκ never changes its final letter except before a vowel, when it is changed into ἐξ.

3. The preposition alone, with the accent thrown back to the first syllable, is sometimes used for certain compounds, of which it forms a part; thus, ἐνι is used for ἐνεσσι, *it is lawful*; περί for περισσι, *it is superfluous*; ἀνα for ἀναστῆθι, *arise*; παρὰ for παρեսσι, *he is present*.

§ 125. OF THE CONJUNCTIONS.

A CONJUNCTION is a word which connects words or sentences.

Conjunctions, according to their different meanings, are divided into different classes, of which the following may be noticed; viz.

1. *Connective*; as, καί, τε, and; in poetry, ἡδὲ, ἰδὲ, ἡμεν, and; καὶ δὲ, also, &c.
2. *Disjunctive*; as, ἢ, ἥτοι; in poetry, ἥε; and sometimes ἢγούρ, ἥπου, or.
3. *Concessive*; as, καὶν, καίπερ, εἰ καί, although.

4. *Adversative*; *as*, ἀλλὰ, δὲ, ἀτὰρ, *but*; γὰρ, *at least*; μὲν, ἀλλὰ μὲν, *but, truly, indeed*; μέντοι, *yet, &c.*
5. *Causatives*, which assign a reason for something previously said; *as*, γὰρ, *for*; ἵνα, ὅτι, ὅπως, ὅρα, *that, ὡς, ὥστε, that, so that*; οὖνεκα, (in poetry) *because*; εἰπερ, *since indeed*; ἐπει, *since, after that.*
6. *Conclusive*, or such as are used in drawing a conclusion, or inference from something previously said; *as*, ἄρα, οὖν, *therefore*; διὸ, διονέαρ, *wherefore*, δὴ, *then, truly*; τοίνυν, ᾧ or ᾧν, *therefore*; τοιγαροῦν, (emphatic) *wherefore*; οὐκ οὖν, *not therefore.*
7. *Conditional*; *as*, εἰ, ἂν, ἔαν, ἥν, in poetry, καὶ, or καὶν, αἰ, αἴθε, *if*; εἰπερ, *if indeed.*
8. *Expletive*; *as*, γὰρ, πέρ, τοι, ῥά, θέν, ᾧ, ποῦ, πῶ, ἄρ, &c.

ADVERBIAL AND CONJUNCTIVE PARTICLES.

The following remarks on the signification and use of certain adverbial and conjunctive particles. will be useful for reference. For more ample information on this subject, the advanced student is referred to the work of Hoogeveen on the Greek Particles, an abridged translation of which has been published by the Rev. John Seager, B. A.

ΑΛΛΑ.

1. Ἀλλά is adversative, and commonly answers to the English *but*. It is sometimes used elliptically, to indicate confidence or readiness, and may be rendered "*well, then,*" *therefore*. Thus, ἀλλ' εἰ ἴσθι, ὅτι ἔξει τοῦθ' οὕτως, *Well, then, know that this will be so, i. e. οὐκ ἀνέσσει, ἀλλ', &c. I will not be unwilling; but, on the contrary, know, &c.*

2. Ἀλλὰ γάρ. Thus combined γάρ introduces a reason for the opposition expressed by ἀλλά; *as*, ἀλλὰ γὰρ Κρέοντα λέσσω, πάσω τοὺς παρυσῶτας λόγους, *But I will stop the present discourse, for I see Creon coming.* Sometimes, however, the reference is more latent, and a clause is to be supplied from what precedes; thus, Plato, ἀλλὰ γὰρ ἐν ᾧδου δίκην δώσομεν, where there must be supplied from the preceding sentence, οὐκ ἀξήμιοι ἀπαλλάξομεν, *But we shall not escape unpunished, for we shall render satisfaction in Hades.* Sometimes the reference is to a succeeding clause, and sometimes to some general remark which the connexion and sense of the passage will readily suggest, such as, *But this is not surprising, for; But this is not impossible, for; &c.*

3. Ἀλλά γε restricts with emphasis that which is general to something more special; *as*, ἀλλ' οὐκ ἂν ἀγροίκως γε, ὀδομαι, λοιδορήσεται. *BUT AT LEAST they would not, I think, revile us in a rude manner.*

4. 'Αλλ' οὖν γε. When these particles are combined, they usually intimate that along with the opposition expressed by ἀλλὰ a consequence of what has preceded is also expressed; thus, ἀλλ' οὖν τοῦτον γε τὸν χρόνον ἦσαν ἀρῆς ἔσομαι. YET I will FOR THIS REASON now AT LEAST be less disagreeable.

5. 'Αλλά joined with οὐδέ strengthens the negative; as, ἀλλ' οὐδὲ πειράσσομαι, Nay, I will not even try. In such sentences οὐ μόνον οὐ may be supplied, equivalent to, I will not only not do it, BUT I will not even try.

6. 'Αλλά is strengthened by adding τοι; as, ἀλλ' ἥδὲ τοι, ἢν ἀλόως παρῇ, Why, that is a pleasant thing enough, if, &c.

AN, (Poet. KE or KEN.)

*Αν (Poetice κε or κεν) according to Professor Dunbar, is derived from ἔω, the same as ἰάω, to give, grant, or allow; and that the primary meaning of the particle thus derived is granted or allowed, which can be readily traced in all the variety of expression in which it is employed. This particle is used

1. In the sense of *if*, of which in this sense it is probably only an abbreviated form. Thus used, it expresses a condition, and may begin a sentence; as, Ἄν θεὸς θέλῃ, if (granted) God will. In all its other applications ἄν can stand only after other words in its clause.

2. It is used with indefinites, adding to them the force of the Latin *-cunque, -soever*; as, ὅστις ἄν. *whoever, or whosoever.*

3. It is used most generally to limit the verb to which it belongs, and partly or entirely takes from that verb its direct affirmative power.

With the INDICATIVE imperfect, pluperfect, and aorists, it is rendered by *should, would; should have, would have, &c.* § 170. 4. and Obs. 1.; and also to express *ability*, and rendered by *could or could have*. It is sometimes joined to the future, and seems to soften the decisiveness of the statement; as, ὁ δὲ κε ν κεχολώσεται ὃν κεν ἰκῶμαι, and he will PERHAPS be angry to whom I go. It is but very seldom found with the indicative present; a few instances, however, have been produced from Aristophanes and Plutus.

With the SUBJUNCTIVE it is never joined, unless accompanied with certain other words, such as ὅς, ὅσος, ὅστις, ὑπέρτερος, οὐ, ὅπου, ἵνα, &c. &c. except when used in the sense of *if* as above. (1.)

It is used with the OPTATIVE of all the tenses except the future, as in § 172. Obs. 6. II. 2d, 3d, 4th, 5th, 6th.

With the INFINITIVE and PARTICIPLES it gives a contingent signification (commonly in the future), which may be resolved by changing the verb or participle into the optative with ἄν; as, οἴονται διαμύχεσθαι ἄν, they think that they could retrieve themselves, -ἀλλὰ σιωπῶ, πόλλ' ἄν ἔχων εἰπεῖν, I omit the rest, THOUGH I HAVE much to say.

4. It is used in positive statements with different moods to give an expression of hesitation and modesty to the assertion; as, ὥς ἄν μοι δοκῇ, as it seems (WOULD SEEM) to me; οὐκ ἄν οἶδα, I (SHOULD) HARDLY know.

5. Ἄν is frequently repeated, either on account of its standing at a great distance from the verb, or to give emphasis to the condition suggested by it; *στὰς ἄν — — λέγοιμι ἄν, having stationed myself — — I would say; πῶς δέ γ' ἄν καλῶς λέγοις ἄν; how CAN you, how CAN you say, &c.?*

6. It is sometimes used to intimate that the verb in the preceding clause is to be repeated; as, *εἰ δὴ τῷ σοφώτερος φαίην εἶναι, τοῦτ' ἄν* (sc. *φαίην εἶναι σοφώτερος*), *if I thought to be more wise in any thing, IT WOULD BE IN THIS.*

'ΑΡΑ.

1. Ἄρα, denoting inference or conclusion, always stands after some word in its clause; its proper signification is "*of course*," "*in the nature of things*," and is commonly rendered *therefore, consequently*; it is used in the successive steps of a train of reasoning; as, *ἰf there are altars there are also gods; ἀλλὰ μὴν εἰαὶ βωμοὶ· εἰσὶν ἄρα καὶ θεοί, But there certainly are altars; THEREFORE there are gods too.* It is used in making a transition to what follows in the order of time or events, or in the progress of thought. With *εἰ* or *ἴαν* it expresses conjecture; as, *εἰ ἄρα δύνονται, if INDEED* (i. e. *in the course of things*) *they can.* Sometimes it serves for an emphatic asseveration as if founded on an inference.

2. The adverb ἄρα is different from this, and is always placed first in a clause or sentence. It is merely an interrogative particle like the Latin *nun* or *utrum*; as, *ἄρα κατάδηλον ὃ θύλομαι λέγειν; Is, then, what I wish to say evident?* When a negative answer is expected it has generally the particle *μή* annexed. The Latin *nonne* is expressed by *ἄρ' οὐ*, and sometimes by ἄρα alone.

ΓΑΡ.

1. Γάρ, *for*, always follows other words like the Latin *enim*, which it resembles in signification, and for which at the beginning of a sentence καὶ γάρ, like the Latin *etenim*, is often used. Its use is to assign a *reason* for what is said. Very often, however, that of which it assigns the cause is merely implied or hinted at, and must be supplied to show the force of γάρ. It will frequently be found to refer to such expressions understood; as, *Yes, No, no wonder, I believe, I cannot, &c.*, as, for example, in the answer so common in Plato, *ἔστι γὰρ οὕτω, Yes, or certainly, FOR so it is.* Thus, Homer, Od. 10. 501. ὦ Κίρκη, τίς γὰρ ταύτην δόδον ἡγεμονεῖσαι; *Oh Circe, (I cannot go thither,) FOR who will guide me on this way?* From this interrogative use it came sometimes to be used merely to strengthen a question, like the Latin *nam* in *quisnam*.

2. In such expressions as καὶ γάρ, ἀλλὰ γάρ, the former particle indicates the omission of something of which γάρ assigns a cause; thus, καὶ γάρ strictly translated means, *and* (no wonder,) *for*; and (it is natural,) *for*; and the like for the rendering of ἀλλὰ γάρ. See ἀλλά. 2.

ΓΕ.

Γε (enclitic) is a particle of limitation, and signifies *at least, certainly, however, indeed*, and is used to single out an individual object from a number; as, *εἰ μὴ ὅλον μέρος γε, if not the whole AT LEAST a part*; *ὤγω γε, I indeed, I at least*. In most combinations it can be rendered into English only by giving greater emphasis to the word with which it is connected.

ΔΕ.

The particle *δε*, *but*, is used both to distinguish and oppose, and always stands after one or more words in a clause. It often serves, however, merely to mark transition from one proposition to another; and, in general, every proposition which has no other conjunction at its commencement, takes this *δε*, whether really opposed to the preceding or not. When so used, it may be rendered by *and, for*, or any other word which the nature of the connection may require; or it may often remain untranslated. Its principal use, however, is in connexion with *μή*, which see.

ΔΗ.

Δη, a particle of affirmation, signifies *truly, really, without doubt*. It is used in affirmative answers; as, *δῆλον δὲ, it is certainly manifest*. It is used ironically, especially after *ὥς*; and after relative and comparative words it is usually emphatical. With *ποῦ* joined to it (*δῆπου*), it signifies *certainly, viz., and sometimes perhaps*. It differs from *μή* and *γε*, also affirmative words, in this, that *δε* strongly asserts a thing as already established; *μή* goes on to press the assertion without relaxing as to what has preceded; while *γε* asserts with limitation, yielding as to the *past*, or *other things*, but insisting upon *this*.

2. Δῆ, from *ἤδη*, as an adverb, signifies *now*; joined with *νῦν*, *this very moment*; as, *νῦν ἤδη μαχητέον, we must fight this very moment*. With verbs in the preterite, it denotes *just now*. As a conjunction, it is used, 1. in exhorting; as, *λέγε δὲ, come now, read*; 2. In questions, it indicates the earnestness of the speaker, and his desire of an immediate answer; as, *τὰ ποῖα δὲ ταῦτα; what now are these?* 3. In expressing admiration when joined with *πότε*; as, *τί ἄποτε τούτων, why now these*; 4. In commencing a subject; as, *Ὡς δὲ σκοποῦμεν αὐτό, now let us consider it in this way*; 5. In marking the successive stages of thought as they rise one above another. In each of these it signifies *now truly*, until at the last it signifies *finally*.

KAI and TE.

Kai and *τε* have the same significations in reference to each other as the Latin *et* and *que*. Both connect single ideas, and the entire parts of a sentence. With the older poets *τε* is more common than in the Attic prose writers, and it is commonly put not merely once between the connected parts, but joined to each of them; as, *πατήρ ἀνέπων τε θεῶν τε, the father of both gods*

and men. When *τε* precedes *καί* in separate clauses, the former signifies *not only*; the latter, *but also*; *τε καί*, *and also*, connect more closely than simple *καί*; *καί—καί*, *both—and*; *as well—as*; *ἄλλως τε καί*, *especially*, i. e. (both in other respects) *and also, particularly also*.

MA and NH.

Μα and *Νη* are particles of obtestation, and always govern the accusative of the object; *νη* is always affirmative; *μα*, when alone, is negative, but is nevertheless attached both to affirmative and negative obtestations; as, *ναι μα Δία*, and *οὐ μα Δία*.

MEN and ΔΕ.

Μέν and *δέ* are two particles referring to *each other*; they are used to distinguish, and at the same time to connect, the different clauses of a sentence together. Thus used, *μέν* is generally placed in the first clause of a sentence, and *δέ* in each of the succeeding ones. Hence, whenever we find *μέν* in the first member of a sentence, the thought necessarily turns to an opposite member with *δέ*. Sometimes, however, after *μέν* the expected *δέ* does not actually follow; i. e. when the opposition is so clear that *δέ* is not necessary to point it out, or when some other word, such as *ἀλλὰ*, *ἀλλά*, &c., supplies its place. In like manner *δέ* is often used without being preceded by *μέν*, referring to something conceived in the mind but not expressed; or, without such reference, it is used simply to connect the parts of a sentence less closely than by *μέν—δέ*, or other conjunctions. In opposition they are commonly rendered *indeed—but*. See *δέ*.

The distributive use of *μέν* and *δέ* with the *article*, *relative pronoun*, &c will be noticed § 133. 3. and 134. 19.

OYN and OYKOYN.

1. *Οὖν*, *wherefore*, is used, 1st. In drawing an *ultimate* conclusion in the view of all that has been said before; in this it differs from *ἄρα*, which is used in successive steps in the process of reasoning. 2. It commences a chapter or paragraph, with some reference to what has preceded. 3. It continues or resumes a subject, after a digression. 4. Introduces a transition to some new subject; and lastly, has an affirmative force, particularly in replies; as, *γίνεται οὖν οὕτως*, *it is certainly so*; hence the compounds,

2. *Οὐκοῦν* and *μὲν*, for *μη οὖν*. The former is properly a negative inference; as, “*it is not therefore*,” though sometimes it loses its negative character, and denotes “*therefore*,” *μὲν* is used interrogatively, “*is it not therefore?*”

ΙΙΕΡ.

ΙΙερ (enclitic) is nearly allied to *γε*, and is used to express the idea with more emphasis than it would have without it. This is indicated in English merely by a greater emphasis of the word, or by the words *very*, *ever*, and the like. Joined with a participle it is commonly rendered *although*, *how*

much so ever, with a relative it adds the force of the Latin *cunque*, or the English *ever*; thus, *ἄρε, quæcunque, whatever*, *ὅστις, quicunque, whoever*, &c.; as, *ἄρε λέγει, whatever he does say*; *ἀγαθὸς περ εἶμι, excellent though thou art*; *ἥπερ εἶχεν, just as he was*.

ΠΟΥ.

1. Πού is a particle interrogative, of place, and signifies 1. *where*? 2. *whither*? As an enclitic it signifies motion to a place; as, *σπεύδω πού, I am hastening to some place, somewhere*, and also indicates place indefinitely *anywhere* hence it is joined with adverbs of place; as, *ἐκεῖ δέ πού, somewhere thereabouts*.

2. From the indefiniteness of its signification arises its conjectural use to express a thing with a degree of uncertainty and caution expressed in English by *probably, perhaps, if I mistake not*, &c., and hence is used in *eliciting* and asking consent; as, *ὀνεισιθά πού καὶ αὐτὸς εἶμι, &c. You yourself, as well as I, know, if I mistake not, or doubtless, that*, &c., where an affirmative reply is evidently expected. Hence also its use as a diminutive, to qualify what might otherwise seem too positive or peremptory. Thus used it may be rendered by *pretty nearly, in my opinion, perhaps*, &c. This particle, though often used, is never redundant, *οὐ δὲ πού*, for example, is, *no indeed, as I think; not truly in my opinion*.

ΠΩΣ.

1. This particle with the circumflex is interrogative and signifies *how*? as, *πῶς οὐκ ἀξίος ἐστὶ τοῦτοῦ;* *how can he but be worthy of this*? Joined with *γάρ* they constitute an emphatic negative, *πῶς γάρ ποιήσω; for how shall I do it?* i. e. *I will not do it at all*. So also *καὶ πῶς σιωπῶ; I cannot be silent*; literally, *and how am I to be silent*?

2. As an enclitic *πῶς* signifies *some how, in some degree*, &c. as, *ἄλλως πῶς, in some other way*; *ὥς πῶς, somehow thus*; &c.

ΩΣ.

This particle is extensively employed, and with a great variety of usage; as, 1. It is used for *ἵνα*, to denote a purpose; as, *ὥς δειξάμεν, in order that we may shew*; 2. For *ὅτι* with the meaning of *that*; as, *λέγοντες ὡς ἐκεῖνος, &c., saying that he*, &c.; 3. More commonly it signifies *as*, expressing similitude; as, *ὥς δούλος, as a slave*; "He taught them—*ὥς ἐξουσίαν ἔχων, as one having authority*." 4. With the acute accent and not before an enclitic nor after a word on which it depends, it has the sense of *οὕτως, thus*; as, *ὥς εἰπὼν, having spoken thus*. 5. In exclamations it has the sense of *how*; as, *ὥς σε μακάριζομεν, how happy we deem you!* hence its use with the optative in the sense of the Latin *utinam*; as, *ὥς μ' ὄφελ' Ἑκτορ κτείνειν! Would that Hector had slain me!* literally, *how Hector ought to have slain me!* 6. Before superlative adjectives and adverbs, like *ὅτι*, it strengthens

ens the meaning; as, ὡς τάχις, *as quickly as possible*. Allied to this is its power as a strengthening particle, with the positive degree, in such expressions; as, ὡς ἀληθῶς, *truly, really*. 7. It is used for the purpose of limiting propositions with the infinitive; as, ὡς εἰπὶν, *so to speak*: ὡς εἰκόσαι, *as far as one may conjecture*; and also in the same sense it is used before whole clauses and propositions; as, ὡς ἐν τῷ πολέ, *for the most part*; ὡς πρὸς τὸ μέγεθος τῆς πόλεως, *in proportion to the size of the city*. 8. As a particle of time it signifies *when*, sometimes *while*; as, ὡς δὲ ἦλθε, *but when he came*. 9. With numerals it signifies *about*; as, ὡς τρία ἢ τέτταρα στάδια, *about three or four stadia*. 10. With participles in the genitive absolute, and also in the dative or accusative, it is rendered *as, since, because, inasmuch as, as if*; and the participle is then rendered by the indicative; as, ὡς ταύτης τῆς χώρας ἐχθροτάτης οὐσης, *because this place was the most secure*. 11. It is often put by the Attics for the preposition *eis*, *πρὸς*, or *ἐπὶ*; as, ὡς ἐμέ, *towards me*; ὡς τὸν βασιλέα, *to the king*.

[P] For the negative particles *οὐ* and *μή*, with their combinations and compounds, see § 166.

Obs. Though it is, in many cases, difficult to give a distinct translation of some of the Greek particles, or even always to feel their force, yet they ought never to be regarded as *mere expletives*. In all languages there are particles which are often employed chiefly for the sake of completeness, or in order to produce a well-sounding fulness, yet never without their own peculiar sense; and though it is often difficult to define what that sense is, yet every one feels that the expression is incomplete without them. So it is also in the Greek language. The full and original meaning of many of these particles has become partially lost, and they now give to the discourse only a slight colouring which we cannot properly feel except after long acquaintance and practice. For a more full elucidation of the force and use of these particles we refer the reader to the elaborate work of Hoogeveen on the Greek particles.

PART III.

§ 126. SYNTAX.

SYNTAX is that part of Grammar which treats of the proper arrangement and connexion of words in a sentence.

A *Sentence* is such an assemblage of words as makes complete sense; as, *Man is mortal*.

A *phrase* is two or more words rightly put together, but not making complete sense; as, *In truth, in a word*.

Sentences are of two kinds, *Simple* and *Compound*.

A *Simple* sentence contains but one subject and one verb; as, *Life is short*.

A *Compound* sentence contains two or more simple sentences combined; as, *Life, which is short, should be well employed*.

Every simple sentence consists of two parts, the *subject* and the *predicate*.

The *subject* is the thing chiefly spoken of. It is either in the nominative case before a finite verb, or in the nominative or accusative before the infinitive.

The *predicate* is the thing affirmed or denied of the subject. It is either contained in the verb itself; as, *John reads*; or it consists of a neuter verb with an adjective or noun following it; as, *Time is short*; *They became poor*.

Both the subject and the predicate may be attended by other words, called *adjuncts*, which serve to restrict or modify the meaning of the word with which they may stand connected; as, "An inordinate *desire* of admiration often *produces* a contemptible *levity* of deportment."

When a compound sentence is so framed that the meaning is suspended till the whole be finished, it is called a *period*.

§ 127. GENERAL PRINCIPLES OF SYNTAX.

1. In every *sentence* there must be a *verb* and a *nominative*, or subject expressed or understood.

2. Every *article*, *adjective*, *adjective pronoun*, or *participle*, must have a *substantive* expressed or understood with which it agrees.

3. Every *nominative* has its own *verb* expressed or understood.

4. Every *verb* (except in the infinitive and participles) has its own *nominative* expressed or understood.

5. The *genitive* is governed by a *noun*, a *verb*, a *preposition*, or an *adverb*; or it is placed as the *case absolute* with the participle.

6. The *dative* is governed by *adjectives*, *verbs*, and *prepositions*. It also expresses the cause, manner, or instrument.

7. The *accusative* is governed by an *active verb* or *preposition*.

8. The *vocative* either stands alone, or is governed by an *interjection*.

9. The *infinitive mood* is governed by a *verb*, an *adjective*, or *adverbial particle*.

§ 128. PARTS OF SYNTAX.

The parts of Syntax are commonly reckoned two, CONCORD and GOVERNMENT.

CONCORD is the agreement of one word with another in *gender*, *number*, *case*, or *person*.

GOVERNMENT is that power which one word has in determining the *mood*, *tense*, or *case* of another word.

I. OF CONCORD.

Concord is fourfold; viz.

1. Of a substantive with a substantive.
2. Of an adjective with a substantive.
3. Of a relative with its antecedent.
4. Of a verb with its nominative (or subject).

§ 129. A SUBSTANTIVE WITH A SUBSTANTIVE.

RULE 1. Substantives denoting the same person or thing agree in *case* ; as,

Παύλος ἀπόστολος,	<i>Paul, an apostle.</i>
Σωκράτης ὁ φιλόσοφος,	<i>Socrates, the philosopher.</i>
Θεῷ κριτῇ,	<i>To God, the judge.</i>

Substantives thus used are said to be in *apposition*. The second substantive is added to express some *attribute*, *description*, or *appellative* belonging to the first, and must always be in the same member of the sentence, i. e. they must be both in the subject, or both in the predicate. A substantive predicated of another, though denoting the same thing, is not in apposition with it. See § 139. III. **RULE 6.**

Obs. 1. One of the substantives is sometimes understood ; as, Ἀστυάγης ὁ Κυαζάρου, (sup. υἱός,) *Astyages, the son of Cyaxares.*

Obs. 2. The possessive pronoun in any case being equivalent in signification to the genitive of the substantive pronoun from which it is derived, requires a substantive in apposition with it to be put in the Genitive ; as, Αὐτὸς ἐμὸς ἦν κυνώπιδος, *He was the brother-in-law of me, a shameless woman.* See § 133. 17.

Obs. 3. On the same principle, possessive adjectives formed from proper names, being equivalent to the genitive of their primitives, have a noun in apposition in the genitive ; as, Νεστορέη παρὰ νηὶ Πυληγενέος βουσιλῆος, *near the ship of Nestor a king born at Pylos ;* Ἀθηναῖος ὢν, πόλεως τῆς μεγίστης, *being a citizen of Athens, a very large city.* See § 133. 18.

Obs. 4. Sometimes the latter of two substantives signifying the same thing is put in the genitive ; as, πόλις Ἀθηνῶν, (for Ἀθῆναι,) *the city of Athens.*

§ 130. AN ADJECTIVE WITH A SUBSTANTIVE.

RULE II. An adjective agrees with its substantive in gender, number and case ; as,

χρηστὸς ἀνὴρ,	<i>a good man.</i>
καλὴ γυνή,	<i>a beautiful woman.</i>
κοινὸν ἀγαθὸν (χρῆμα),	<i>a common good.</i>

This Rule applies to the Article, Adjective, Adjective Pronouns, and Participles.

Obs 1. Other words are sometimes used as adjectives, and consequently fall under this rule; viz.

1st. A substantive which limits the signification of a more general term; as, *Ἑλλὰς φωνή*, the *Greek language*.

2d. Adverbs placed between the article and its substantive; as, *ὁ μετὰ τόπος*, the *intervening space*.

Obs 2. The place of the adjective is sometimes supplied by a substantive with a preposition; as, *ἡδονή μετὰ δόξης*, (for *ἔνδοξος*;) *exalted pleasure*. Sometimes by a substantive governing the other in the genitive; as, *βάθος γῆς*, *depth of earth*, i. e. *deep earth*; *ἡ περισσεία τῆς χάριτος*, *abundance of grace*, i. e. *abundant grace*. For the adverbial adjective, See § 165.

Obs 2. 3

§ 131. OBSERVATIONS ON THE CONCORD OF THE ADJECTIVE.

Obs 1. Two or more substantives singular, unless taken separately, have an adjective plural. If all the substantives be of the *same gender*, the adjective will be of that gender. If of *different genders*, the adjective takes the masculine rather than the feminine, and the feminine rather than the neuter. But if the substantives signify things without life, the adjective is commonly put in the *neuter gender*. Not unfrequently, however, the adjective agrees with one of the substantives and is understood to the rest; as, *αἰεὶ γὰρ τοι ἔρις τε φίλη, πολεμοῖτε μάχαιτε*; *contention to thee is always delightful, and wars and battles*.

Obs 2. When the substantive to which the adjective belongs may be easily supplied, it is frequently omitted, and the adjective, assuming its gender, number, and case, is used as a substantive; as, *ὁ Ἀθηναῖος*, the *Athenian*; *οἱ δίκαιοι*, the *righteous*.

Obs 3. Adjectives in *-ικό*, are used in the neuter gender with the article, and without a substantive in two different senses. 1. In the *Singular* they express generally a whole; as, *τὸ ἱππικόν*, the *cavalry*; *τὸ πολιτικόν*, the *citizens*. 2. In the *plural* they signify any circumstance which can be determined by the context; as, *τὰ Τρωϊκά*, the *Trojan war*; *τὰ Ἑλληνικά*, the *Grecian history*.

Obs 4. The adjective, especially when used as a predicate, without a substantive, is often put in the neuter gender, *χρῆμα*, *πράγμα*, *ζῶον*, &c. being understood; as, *ἡ πατρις φίλιαιον*

(scil. *χωῖμα*) *βροτοῖς*, *their country is (a thing) very dear to men*; *χυλεπόν τὸ ποιεῖν*, *to do is hard*.

Obs. 5. Two adjectives are frequently joined together, one of which by expressing negatively the sense of the other, renders it more emphatic; as, *γνωτὰ καὶ οὐκ ἄγνωτὰ μοι*, literally, *known and not unknown*, (i. e. *well known*), *to me*.

Obs. 6. Adjectives are very often put in the neuter singular and plural, with and without an article, for adverbs; as, *πρῶτον*, *in the first place*; *τὸ πρῶτον*, *at first*; *τὰ μάλιστα*, *chiefly*; *κρυφαῖα* *secretly*, &c.

Obs. 7. In any gender or number, adjectives are sometimes used in the sense of adverbs, to express a circumstance of time, place, order, manner; as, *ἔπεσον ἀγχηστίνοι*, *they fell near each other*; *ἄφικετο δευτέραιος—τρίταιος*, *he came on the second—third day*. § 165. **Obs. 2.** So in Latin, *qui creatur annuus*. **Cæs.**

EXCEPTIONS.

Exc. 1. An adjective is often put in a different gender or number from the substantive with which it is connected, tacitly referring to its meaning rather than to its form, or to some other word synonymous with it, or implied in it; as,

κόριον καλλίστα, *a most beautiful girl*.
ὦ ἀγαθὴ ψυχὴ, *O brave soul*.
ληστήριον πῦρ ἐπιφέροντας, *a band of thieves bringing fire*.

Exc. 2. A collective noun in the singular may have an adjective in the plural, and in the gender of the individuals which form the collection; as, *βουλὴ ἡσυχίαν εἶχεν—οὐκ ἀγνοῦντες*, *the council kept peaceable—not being ignorant*.

So in Latin, *maxima pars*—in *flumen acti sunt*.

Exc. 3. In the dual number the Attic writers sometimes join a masculine adjective with a feminine noun; as, *τούτω τῷ ἡμέρᾳ*, *these two days*.

Exc. 4. An adjective masculine in the superlative degree is sometimes joined to a feminine noun to increase the force of the superlative; as, *αἱ κόραι μελάντατοι*, *very black pupils*. Also, a masculine adjective is joined with a feminine noun when the plural is used for the singular, and when a chorus of women speak of themselves; thus, *Medea* says of herself, *καὶ γὰρ ἡδίκημένοι σιγησόμεθα, κρείσσονων νικώμενοι*, *though injured I will be silent, yielding to superior powers*.

Exc. 5. An adjective in the masculine gender may be joined with a noun denoting a female, if the attention is drawn to the idea of a *person* without regard to the *sex*.

Exc. 6. A substantive dual may have an adjective plural; and vice versa, a substantive plural, when *two* is denoted, may have an adjective dual; as, *φίλας περὶ χεῖρε βάλωμεν*, *let us embrace*; *δύο χάσματα ἐχομένῳ ἀλλήλων*, *two successive chasms*.

Exc. 7. The adjectives *ἕκαστος*, *ἄλλος*, in the singular, are put with nouns in the plural, to intimate that the objects expressed by them are spoken of individually and distributively; as,

οἰδὲ ἕκαστος ἐδέχοντο δέκα, *they each received ten.*
ἠρώτων δὲ ἄλλος ἄλλο, *they asked some one thing*
and some another.

So in Latin, *Quisque pro se queruntur*. Liv.

Exc. 8. Plural adjectives sometimes agree with their substantives in gender and number, and govern them in the genitive case; as,

οἱ παλαιοὶ τῶν ποιητῶν, *the ancient poets.*

So also among the Attic writers in the singular; as,

διατρίβων τὸν πολλὸν τοῦ χρόνου, *spending much time.*

Exc. 9. Instead of agreeing with its substantive, the adjective is sometimes put in the neuter gender, and the substantive following it in the genitive, (§ 142. R. VI.); as, *εἰς τοσοῦτον τόλμης*, (for *τοσαύτην τόλμην*), *to such a pitch of boldness*. The abstract noun is sometimes used instead of the adjective; as, *βάθος γῆς*, *depth of earth*, instead of *βαθεῖα γῆ*, *deep earth*.

Exc. 10. Proper names in the singular are sometimes accompanied by the adjectives *πρῶτος*, *πᾶς*, and others in the neuter plural, as predicates or in apposition; as, *Λάμπων Ἀγινητέων*, *Lampron the chief of the Æginetæ*; *πάντα δὲ ἦν τοῖσι Βαβυλωνίοισι Ζώπυρος*, *Zopyrus was every thing to the Babylonians*.

Exc. 11. Demonstrative pronouns in the neuter singular may refer to nouns of any gender which do not express a person; and in the neuter plural to persons as well as things, and to the singular as well as to the plural; as, *περὶ ἀνδραγ, ἐπὶ πόσῳ ἂν αὐτοῦ (ἀνδρ'ας) δέξαιο στέρεσθαι*; *concerning MANLY FORTITUDE, for how much would you consent to be deprived of it?* *τοῖς εἰς ταῦτα ἐξαμαρτάνουσι*, *who offend against THESE*, Scil. *τοῦς παιδας καὶ τὰς γυναῖκας*, *wives and children*.

So also with the adjectives *πλεῖον*, *πλεῖω*, *μείον*, &c.; as,

ἑπτάς μὲν ἄξει οὐ μείον δισμυρίων, *he will bring not less than twenty thousand horse.*

§ 132. OF COMPARATIVES AND SUPERLATIVES.

1. The Comparative is used when two objects or classes of objects are compared; the superlative when more than two are compared.

2. The positive is sometimes used in a comparative sense, and is followed by the infinitive; as, ὀλίγοι συμβαλεῖν, *too few to fight.*

3. When one quality is compared with another in the same subject, the adjectives expressing these qualities are both put in the comparative degree connected by ἤ; as, πλουσιώτερος ἢ σοφώτερος, *more rich than wise.* So in Latin, *decentior quam sublimior, fuit.* Tacit.

4. The comparative is sometimes made by joining μάλλον with the positive; and, for the sake of emphasis, sometimes with the comparative; as, μάλλον ὀλιώτερος, *more happy.*

5. The superlative is often used to express a very high degree of a quality in any object, but without comparing it with any other; as, ἀνὴρ φιλοτιμότατος, *a very ambitious man*; πρῆγμα εὐηθέστατον, *a very foolish thing.*

6. The superlative is often strengthened in signification by adding certain adverbial words and particles; such as, πολλῶ, μακρῶ, πολύ, μάλιστα, πλειστον, ὅχα, ὥς, ὅπως, ὅτι, ἤ, &c.; as, πολλῶ ἀσθενέστατον, *much the weakest*; ὅχ' ἄριστος, *eminently the best*; ὥς τάχιστα, *as quickly as possible*; ὅτι κλειστον χρόνον, *as long time as possible.* Also by the numeral εἰς; as, εἰς ἀνὴρ βέλτιστος, *a man of all others the best.*

For the construction of the comparative and superlative degree as it respects government, see § 143. Rule X. and XI.

§ 133. OF ADJECTIVE PRONOUNS.

RULE. Adjective pronouns agree with their substantives in gender, number, and case.

The Definite, αὐτός.

For the import and use of the *Definite* pronoun αὐτός, see § 62.

When used as a personal pronoun, αὐτός takes the gender and number of the noun for which it stands, and the case which the noun would have in its place. Sometimes, however, like the adjective, (§ 131. *Exc.* 1.) it takes the gender and number of a synonymous substantive, or of one that expresses the meaning of that for which it stands; as, μαθητεύσατε πάντα τὰ ἔθνη βαπτίζοντας αὐτοὺς, “teach all NATIONS baptizing THEM,” where αὐτοὺς is put for ἀνθρώπους, which expresses the meaning of ἔθνη.

Note. This observation applies to all adjective pronouns used without, and instead of the substantives, to which they refer.

Demonstratives.

2. The Demonstratives are used without a substantive only when they refer to a noun, or pronoun, or substantive clause in the proposition going before; or in that coming immediately after.

3. When two persons or things are spoken of, οὗτος, *this*, refers to the latter; ἐκεῖνος, *that*, to the former. In the same manner are sometimes used ὁ μὲν and ὁς μὲν, referring to the former, and ὁ δὲ and ὁς δὲ, to the latter, sometimes *vice versa*.

4. The demonstratives οὗτος and ὅδε are generally distinguished thus; οὗτος refers to what immediately precedes, ὅδε to what immediately follows; as, ταῦτα ἀκούσας, *having heard these things*; ἔλεγε τάδε, *he announced as follows*.

5. The demonstrative words are frequently used in a kind of *apposition* with a noun, or pronoun, or part of a sentence in the same proposition. This is done, 1. for the sake of emphasis, or, at the beginning of a sentence, to call the attention more particularly to what is to be said; as, τί δ' ἐκεῖνα φῶμεν, τὰς πύσιν τε καὶ ἐρωτήσεις, *what shall I say as to these things question and interrogation?* LONG. τί ποτ' ἐστὶν αὐτό, ἡ ἀρετή; *what is virtue?* In such cases the pronoun is commonly in the neuter gender. 2. If the parts of a sentence immediately related, be separated by intervening clauses, the pronoun being introduced in the *last part* in apposition with the distant word in the *first*, brings them as it were together; as, ἀλλὰ θεός γε τοὺς ἀσὶ ὄντας καὶ — — τούτους φοβούμενοι μήτε ἀσεβὲς μηδὲν ποιή-

σητε, *but the gods who are eternal, and whose power and inspection extend over all things, and who preserve the harmony and order of the universe free from decay or defect, the greatness and beauty of which is inexplicable — — fearing these, do nothing wicked.*

6. When that with which the demonstrative stands in apposition is a sentence, or part of a sentence, it is put in the neuter gender, and is often connected with it by *ὅτι* or *ὥς*; as, *ἀλλ' οἷός τε τοῦτο ὅτι ταῦτα μὲν ἐστὶν ἄπαντα τὰ χωρία κείμενα ἐν μέσῳ*, *but he knows (THIS) well that all these places are openly before them.*

The sentence is sometimes so arranged that the clause with *ὅτι* stands first; as, *ὅτι θ' εἶχε πτερὰ, τοῦτ' ἴσμεν*, *but we knew (THIS) that he had wings.* This construction, so common in Greek, is seldom if ever used in Latin.

7. *Οὕτως*, with *καί* before it, is used in the latter clause of a sentence, in an adverbial or conjunctive sense, to call the attention more particularly to the circumstance which it introduces, and may be rendered "*and that,*" "*and truly,*" "*in deed,*" "*although,*" &c., as the sense may require; as, *οὕτως γὰρ μούνοι Ἴωνων οὐκ ἄγουσι Ἀπατούρια, καὶ οὕτοι κατὰ φόβον τινὰ σκῆψιν*, *for these alone of the Ionians do not celebrate the Apaturia, AND THAT under pretext of a certain murder; i. e. and these do so under pretext, &c. Γυναικὸς καὶ ταύτης νεκρῆς, εἰ τις λέγει τοῦνομα πέφικε*, *if any one mentions the name of a woman, ALTHOUGH (i. e. and THAT woman being) dead, he shudders.*

But when the pronoun is less definite, not referring to any particular substantive in the preceding clause, but to something expressed in it, it is put in the neuter plural, and may generally be rendered "*especially,*" "*although,*" &c.; as, *Σὺ δέ μοι δοκεῖς οὐ προσέχειν τὸν νοῦν τοῦτοις, καὶ ταῦτα σοφὸς ὢν*, *but you do not seem to me to give your attention to these things, ALTHOUGH being wise.* Expressions of this kind are doubtless elliptical, *ποιεῖς* or some such word being understood, and may be rendered "*and these things you do.*" Indeed, it is sometimes expressed thus, in Dem. pro Phor. After reproaching Apollodorus with his dissolute conduct he adds, *καὶ ταῦτα γυναῖκα ἔχων ποιεῖς*, *AND THESE THINGS YOU DO, having a wife*; which, without *ποιεῖς*, might be rendered "*THOUGH having a wife.*"

Yet sometimes these words seem to have no dependence on

any part of the sentence, but are thrown in to call the attention to a special circumstance.

8. The demonstrative pronoun is often joined with adverbs of time and place to define these circumstances with greater emphasis or precision; as, τὰ νῦν τὰδε, *just now*; τοῦτ' ἐκεῖ, *at that very time*.

9. The demonstrative pronouns are sometimes used instead of the personal pronouns ἐγώ and σὺ, and, in speaking, when thus used, were probably accompanied with action, so as clearly to point out the person intended. When used instead of the 2d person, they most commonly express contempt. The expression οὗτος ἐμὲ is equivalent to the Latin *en adsum*, *Lo! here am I*.

The Indefinite τις.

10. The indefinite τις, § 68, added to a substantive, commonly answers to the English words *a, an, a certain one, any one, &c.*; as, τις ἀνὴρ, *a man, any man, some man*.—Sometimes with a noun it is used *collectively*; as ὁρώσων τις κατὰ κῦμα — ἰχθύς, *MANY A FISH bounding through the wave*.—Sometimes *distributively*; as, καὶ τις οἰκίην ἀναπλασάσθω, *and let EVERY ONE build his own house*.

11. With adjectives of *quality, quantity, and magnitude*, especially when they stand without a substantive expressed, or in the predicate it serves to temper the expression by asserting the existence of the quality in a less positive and unlimited manner, such as may be expressed by the English words *somewhat, in some degree, rather*; as, δύσβατος τις, *SOMEWHAT difficult to be passed*; δυσμαθής τις, *RATHER hard to learn*. With *numerals* it means *nearly, about, &c.*; as, δέκα τινές, *about ten*. So also with *adverbs*; as, σχεδόν, *nearly*; σχεδόν τι, *pretty nearly*; πολύ, *much*; πολύ τι, *considerably*; οὐδέν, *nothing*; οὐδέν τι, *scarcely any thing*.

12. Without an additional adjective, τις has the sense of *eminent, distinguished*; as, εὐχεται τις εἶναι, *he boasts himself to be SOME GREAT ONE*.

13. In the neuter gender it is also sometimes nearly redundant, being introduced apparently for the sake of sound. In such cases it is to be considered in the accusative governed by κατὰ, and seems to strengthen the expression; as, οὗτε τι μάντις ἔων, *not being AT ALL a prophet*; μέγα τι καὶ θεοπρόσιον τεχνούργημα, *a work EVIDENTLY great and divine*.

The Interrogative τίς.

14. The interrogative τίς, τι, is used in asking a direct question; as, τίς ἐποίησε, *who did it?* Though sometimes used in the indirect interrogation, ὅστις is more common; as, θαυμάζω, τίς (or more frequently ὅστις) ἐποίησε, *I wonder who did it.* Sometimes it is accompanied by the article ὁ τίς, *who*; τὸ τι *what*. Ὅστις is also used interrogatively when a person to whom an interrogation is put repeats it before answering it; as, σὺ δ' εἰ τίς ἀνδρῶν; ὅστις εἰμ' ἐγώ; Μετῶν, *who are you? who am I? Melon.*

15. As a predicate, τι, with ἐστὶ following it, is sometimes accompanied by the subject in the plural; as, θαυμάζω τι ποτ' ἐστὶ τὰ ὕτα, *I wonder WHAT THESE THINGS are.*

16. The interrogation τίς is often used independently of other words in the sentence, being governed by κατὰ, or some such word understood, and may be rendered *in what? as to what? &c.*; as, τῶν τι σοφῶν ἐπιστήμονες, *IN WHAT SORT of wisdom are they expert?* Sometimes it is used for διὰ τι, or πρὸς τι, *what? why? on what account?* ἐπὶ τι, *for what purpose? πῶς τι, how?* So, τι δε, *but what?*

Possessive Pronouns.

17. The possessive pronoun is in signification equivalent to the genitive of the pronoun from which it is derived, and while, like the adjective, it agrees with its substantive in gender, number, and case, yet other words at the same time often regard it as the genitive of the personal pronoun. Hence the following modes of expression, τὸ σὸν μόνου δῶρημα, equivalent to τὸ σοῦ μόνου, &c., *the gift OF THEE ALONE.* Ἀγρόμενος πατρός τε μέγα κλέος ἢδ' ἐμόν αὐτιοῦ, where ἐμόν agrees with κλέος in the accusative, and yet, as if it were the genitive of the substantive pronoun, it is coupled with πατρός in the genitive, and followed by αὐτιοῦ. So also νοττερον λέχος αὐτῶν, *our own bed*; τὰ δμέτερα αὐτῶν, *your own property*; τὴν σφέτεραν αὐτῶν, (scil. χώραν) *their own country.*

The same construction is common in Latin; as, "*mea ipsius culpa.*" "*Cum mea nemo scripta legat, vulgo recitare timentis.*" "*Beneficio meo et populi Romani.*"

18. The same observation extends to possessive adjectives; as, εἰ δέ με δεῖ γυναικείας τι ἀρετῆς ὅσαι νῦν ἐν χηρείᾳ ἔσονται, μνησθῆναι, *If I must also say something concerning the virtue of THOSE WOMEN, WHO are from this time to live in*

widowhood; where *γυναικεας*, is equivalent to the genitive *τῶν γυναικῶν*, to which *δοσαι* refers.

19. The possessive pronouns are employed only when an emphasis is required; in all other cases the personal pronouns are used in their stead; as, *πατήρ ἡμῶν*, *our father*, literally. *the father of us*. But *πατήρ ἡμέτερος* means *our own father*.

20. The possessive pronoun is sometimes used objectively, as, *σὸς πόθος*, not "*thy regret*," but "*regret for thee*;" *τάμα νοουθετήματα*, not "*the lessons which I give*," but "*the lessons which thou givest me*."

This use of the possessive corresponds to the passive sense of the genitive, § 142, *Obs.* 2.

21. The possessive pronoun is sometimes put in the neuter gender, with the article for the personal; as, *τὸ ὑμέτερον* for *ὑμεῖς*; *τάμα* for *ἐγώ*; *τὸ ἐμὸν* for *ἐμὰ*. Also without the article after a preposition; as, *ἐν ἡμέτερον* (scil. *δώματι*) for *ἐν ἡμῶν*, *in my house*.

§ 134. CONSTRUCTION OF THE ARTICLE.

RULE. The article agrees with its substantive in gender, number, and case.

Exc. 1. *In gender.* The masculine article is often put with a feminine noun in the dual number (§ 131. *Exc.* 3); as, *τὼ γυναικέ*, *the two women*.

Exc. 2. *In number.* The article may be put in the plural when it refers to two or more nouns in the singular (§ 131. *Obs.* 1.); as, *αἱ Ἀθηναί τε καὶ Ὁρῆ*, *Minerva and Juno*.

1. IN GENERAL the article is prefixed to all nouns *not used indefinitely*. Nouns used indefinitely are *without* the article; except when represented as in a peculiar state or relation; as, *τὸν γέροντα αἰδεῖσθαι χρῆ*, *one ought to reverence an old man*.

2. The article is prefixed to nouns when they designate a class or species; as, *ὁ ἄνθρωπος ἐστὶ θνητός*, *man is mortal*.

3. It is prefixed to abstract nouns when personified, or with a reference to something expressed or understood; as, *Ἡ κακία ὑπολαβοῦσα εἰπε*, *Vice interrupting said*; *τὴν ἀλήθειαν περὶ τούτων*, *the truth concerning these things*.

4. When one noun is predicated of another, the subject of the proposition is generally found *with* the article, and the pre-

dicare *without* it ; as, ἀσπίς ἐγένεθ' ἡ κόρη, *the maiden became a wine-skin.*

5. The article is prefixed to nouns to mark emphasis or distinction ; as, ὁ πόλεμος οὐκ ἀνευ κινδύνων, ἡ δὲ εἰρήνη ἀκινδυνος, *WAR is not without dangers, but PEACE is free from danger ;* (here the opposition between ὁ πόλεμος and ἡ εἰρήνη renders both words emphatic, which is marked by the article prefixed ;) ὁ ποιητής, *the Poet, Scil. Homer.*

6. Proper names, when *first* mentioned, are without the article ; on *renewed* mention, they generally have it. But the article is never prefixed to a proper name followed by an appellative with the article ; as, Κῦρος ὁ βασιλεύς, *Cyrus the king.*

7. The article is generally placed before appellatives, and all words and phrases which are placed *after* a substantive for the purpose of definition or description ; such as a *substantive in apposition*, an *adjective*, a *participle*, an *adverb*, a *preposition with its case* ; as, Σωκράτης ὁ φιλόσοφος, *Socrates, the philosopher ;* οἱ νόμοι οἱ ἀρχαῖοι, *the ancient laws, &c.*

8. Before a participle the article is to be translated as the relative, and the participle as the indicative mood of its own tense ; as, εἰσὶ οἱ λέγοντες, *there are (those) who say.* But,

9. A participle between the article and its noun is to be regarded as an adjective, and rendered accordingly ; as, οἱ ὑπάρχοντες νόμοι, *the existing laws.* So also other words and phrases between the article and its noun, like an adjective, qualify the noun, and frequently have a participle understood ; as, ἡ πρὸς Γαλλίας μάχη ; scil. γενομένη, *the battle against the Gauls.*

10. An adverb with the article prefixed is used sometimes as a noun, sometimes as an adjective ; as, οἱ πέλας, *those near, i. e. the neighbours ;* ἡ ἄνω πόλις, *the upper city.* § 130. Obs. 1.

11. *Adjectives, participles, adverbs, adverbial particles and phrases*, used in the sense of nouns, have the article prefixed ; as, οἱ θνητοί, *mortals ;* οἱ κολακεύοντες, *flatterers ;* ἡ αὔριον, (scil. ἡμέρα,) *the morrow ;* τὸ τί, *the substance ;* τὸ πῶς, *the quality ;* τὸ πόσον, *the quantity ;* τὸ ὧς, *the manner in which, &c.*

12. The article without a substantive, before ἀμφι or περὶ with their case, denotes something peculiar to, or distinguishing the person, place, or thing expressed by the noun ; as, οἱ περὶ θήραν, *those devoted to the chase, i. e. "hunters ;"* τὸ περὶ Λάμψακον, *the affair at Lampsacus ;* τὰ ἀμφι πόλεμον, *what belongs to war ;* sometimes it is a mere circumlocution for the noun itself ; as, τὰ περὶ τὴν ἀμαρτίαν, *for ἡ ἀμαρτία.*

13. *Οἱ περὶ*, and *οἱ ἀμφὶ*, with a proper name, have the following peculiarities of meaning; viz. 1. *the person himself*; as, *οἱ ἀμφὶ Πρίαμον καὶ Πανθοον*, *Priam and Panthous*; 2. *the followers of the person named*; as, *οἱ περὶ Αρχιδάμου*, *the companions of Archidamus*; 3. *the person-named, and his companions and followers*; as, *οἱ ἀμφὶ Πεισιστρατον*, *Pisistratus and his troops*.

14. The neuter article in any case prefixed to the infinitive mood, (§ 173, I.) gives it the sense and construction of the Latin gerund, or a verbal noun; as, *τοῦ φιλοσοφεῖν τὸ ζητεῖν*, *inquiring is the business of philosophy*; *τὸ καλῶς λέγειν*, *the speaking well*.

15. In the neuter gender, and in any case which the construction requires, the article is placed, 1.—Before entire propositions or quotations in a sentence construed as nouns; as, *ἐστὶ δὲ τούτων τρίτη διαφορά, τὸ, ὡς ἕκαστα τούτων μιμήσαιο ἂν τις*, *moreover there is in these a third difference, viz. the manner in which one should imitate each of these objects*; *ἐκ δὲ τούτων ὀρθῶς ἂν ἔχοι τὸ “ἔργον δ’ οὐδὲν ὄνειδος,”* *but according to these views, the sentiment “labour is no dishonour” would be correct*. 2. Before single words quoted or designated in a sentence; as, *τὸ δ’ ὅμεις ὅταν εἴπω, τὴν πόλιν λέγω*, *when I say you, I mean the state*; *τὸ λέγω*, *the word λέγω*. But in nouns, the article is commonly in the gender of the noun; as, *τὸ ὄνομα ὁ Αἰδης*, *the name Hades*.

16. The article is often prefixed to possessive, demonstrative, distributive, and other pronouns, for the sake of greater emphasis or more precise definition; thus, *ἐμὸς υἱός*, is merely *a son of mine*; but *ὁ ἐμὸς υἱός*, is *my son*. The following change of signification effected by the article may be noticed;

<i>ἄλλοι</i> ,	<i>others</i> ;	<i>οἱ ἄλλοι</i> ,	<i>the others, the rest</i> .
<i>ἄλλη</i> ,	<i>other</i> ;	<i>ἡ ἄλλη Ἑλλάς</i> ,	<i>the rest of Greece</i> .
<i>πολλοί</i> ,	<i>many</i> ;	<i>οἱ πολλοί</i> ,	<i>the multitude</i> .
<i>πλείους</i> ,	<i>more</i> ;	<i>οἱ πλείους</i> ,	<i>the most</i> .
<i>αὐτός</i> ,	<i>himself</i> ;	<i>ὁ αὐτός</i> ,	<i>the same</i> .
<i>πάντες</i> ,	<i>all</i> ;	<i>οἱ πάντες</i> ,	<i>(after numerals,) in all</i> .
<i>ὀλίγοι</i> ,	<i>few</i> ;	<i>οἱ ὀλίγοι</i> ,	<i>the few, the Oligarchs</i> .

17. When the article is used with *οὗτος* or *ἐκεῖνος*, the pronoun must stand before the article, or after the substantive; as, *οὗτος ὁ ἀνὴρ*, or *ὁ ἀνὴρ οὗτος*, *this same man*.

18. The article is frequently used *alone*, having its substantive *understood*. This is the case when the substantive to

which the article refers, being apparent from the connexion or sense of the passage, can be easily supplied. The neuter article is often thus used with the genitive of another noun, *χρῆμα, πρᾶγμα, &c.*, being understood. 1. In the singular to intimate what a person has done, is wont to do, or has befallen him; as, *καὶ τοι δοκῶ μοι τὸ τοῦ Ἰβυκελοῦ ἵππου πεπονθέναι*, and I seem to be in the SAME SITUATION with the horse of Ibycus. 2. In the plural to denote every thing that concerns, arises from, or belongs to, that which the substantive expresses; as, *τὰ φίλων δ' οὐδέν*, THE ASSISTANCE of friends is nothing; *δεῖ φέρειν τὰ τῶν θεῶν*, we must bear THE VISITATION of the gods. In the singular or plural, it is often merely a periphrasis for the substantive; as, *τὸ ἢ τῆς ὀργῆς*, for ἡ ὀργή; and an adjective, &c. put with such a periphrasis takes the gender and number of the substantive, and the case of the article; as, *τὰ τῶν διακόνων—ποιοῦμενοι*, the messengers—considering.

19. The article combined with *μέν* and *δέ* has in some degree the force of a pronoun, and is used in a distributive sense,—the article with *μέν* standing in the first member of the sentence, and with *δέ* in the parts that follow; as, *τὸν μὲν ἐτίμα, τὸν δ' οὐκ*, THIS ONE, he honoured, THAT ONE not; *οἱ μὲν ἐκύβευον, οἱ δὲ ἔπινον, οἱ δὲ ἐγυμνάζοντο*, SOME played at dice, SOME drank, SOME exercised themselves. When governed by a preposition, *μεν* and *δε* are placed immediately after the preposition; thus, *ἐν μὲν τοῖς—ἐν δὲ τοῖς*.

20. In the Ionic and some other writers, especially Homer and Herodotus, the article *ὁ, ἡ, τὸ*, is very frequently used as a relative, and sometimes as a personal pronoun; as, *Ἀχιλλέα φεύγω τὸν ἰδεῖν αἰσχύνομαι*, I flee from Achilles WHOM I am ashamed to see; *τὸ μὲν ἐτέθαπτο*, IT (the child) was buried. § 66. 2.

§ 135. OF THE RELATIVE PRONOUN.

RULE III. The relative agrees with its antecedent in gender, number, and person; as,

<i>ἡ γυνὴ ἣν εἶδομεν,</i>	<i>the WOMAN WHOM we saw.</i>
<i>ὁ ἀνὴρ ὃς ἦλθε,</i>	<i>the MAN WHO came.</i>
<i>τὰ χρῆματα ἃ εἶχε,</i>	<i>the THINGS WHICH he had.</i>

1. The antecedent is the substantive, or something equivalent to a substantive, (§ 138, Rem.) in a preceding clause to

which the relative refers. Sometimes, however, as in Latin, the relative and its clause is placed before the antecedent and its clause.

2. Strictly speaking, the relative does not agree with the *antecedent*, but with the same word expressed or understood *after* the relative, and with which like the adjective it agrees in *gender, number and case*, as well as *person*; thus, ὁ ἵππος ὃν (ἵππον) εἶχε, *the horse which (horse) he had*. Hence, in connecting the antecedent and relative clause, the following variety of usage occurs; viz.

1st. The word to which the relative refers is commonly expressed in the antecedent clause and not with the relative; as, οὗτός ἐστι ὁ ἀνὴρ ὃν εἶδες, *this is the MAN WHOM you saw*.

2d. It is often *not* expressed in the antecedent clause and expressed with the relative; as, οὗτός ἐστι ὃν εἶδες ἀνδρα.

3d. Sometimes when greater precision is required, it is expressed in both; as, οὗτός ἐστι ὁ ἀνὴρ ὃν εἶδες ἀνδρα.

4th. When the reference is of a general nature, and there is no danger of obscurity, the word to which the relative refers is understood in *both* clauses; as, ὃν ἠθέλει ἐκτανε, ὃν ἠθέλει ζῶσας, *whom he would he slew, whom he would he saved alive*. All this variety is common in Latin as well as in Greek.

3. The antecedent is sometimes implied in a preceding word; as, οἰκία ἣ ὑμετέρα οἱ γε χοῆσθε, &c. *Your house who use*, &c. where *οἱ* refers to the personal pronoun implied in ὑμετέρα, (§ 133. 17.)

4. When the relative comes after two words of different persons it agrees with the first or second person rather than the third; as, εἰμι δ' ἐγὼ βουσιλεδς ὃς τιμῶμαι.

5. When the relative is placed between two substantives of different genders, it sometimes agrees in gender with the latter; as, τὸ ἀστὲρον ἧν ὀνομάζουσιν Αἰγία, *the constellation WHICH they call the GOAT*.

6. *Exc.* The relative sometimes takes the gender and number, not of the antecedent noun, but of some one synonymous with it, or implied in it; as,

- 1st. *θανόντων τέκνων οὗς Ἄδραστος ἤγαγε*, *their CHILDREN having died, WHOM Adrastus led.* In this sentence *οὗς* refers to *παιδων*, as synonymous with *τέκνων*.
- 2d. *πάντων ἀνθρώπων ὅς σε ἀντα ἐλθῇ*, *OF EVERY MAN, WHO shall come against you*; where *ὅς* in the singular, referring to a plural antecedent, shews that the *men* are spoken of in the relative clause *individually*.
- 3d. *ὑπὲρ ἀπάσης Ἑλλάδος ὣν πατέρας ἐκτείνε*, *for all GREECE, WHOSE fathers she slew*; where *ὣν* refers to the meaning of *Ἑλλάδος* in this sentence; i. e. the *men* of Greece.
- 4th. *θησαυροποιὸς ἀνὴρ οὗς δὴ καὶ ἐπαινεῖ τὸ πλῆθος*, *A MAN encreasing in wealth, WHOM even the multitude applaud.* Here, though the antecedent *ἀνὴρ* is singular, the relative *οὗς* is plural, because it refers not to an *individual* man, but to the *class* or *kind* of men spoken of.

7. Instead of *ὅς* the compound pronoun *ὅστις* is used as a relative after *πᾶς*, *οὐδεὶς*, or any word in the singular expressing an *indefinite number*, and *ὅσοι* after the same words in the plural; as, *πᾶς ὅστις*, *every one who*; *πάντες ὅσοι*, *all who*; and if the indefinite is not expressed in the antecedent clause the use of the relative shews that it is understood, and is to be expressed in the translation; as, *τὰς πόλεις ὅσαι*, *all the cities which*. Sometimes it is used simply for *ὅς*

8. If no nominative come between the relative and the verb, the relative shall be the nominative to the verb.

If a nominative come between the relative and the verb, the relative shall be of that case which the verb or noun following, or the preposition going before usually governs. But,

Attraction of the Relative.

9. *Exc. I.* The relative is often attracted into the case of its antecedent; as,

Examples, 1. *σὺν ταῖς ναυσὶν αἷς* (for *αἷς*) *εἶχε*, *with the SHIPS WHICH he had.* 2. *μετασχέτω τῆς ἡδονῆς ἥς* (for *ἥν*) *ἔδωκα ὑμῖν*, *let him share the PLEASURE WHICH I gave you.* 3. *μεμνημένος, ὃν ἐπραξε*, (for *τῶν πραγμάτων ἃ ἐπραξε*, see No. 2. 4th) *being mindful of WHAT he did.* 4. *ἀπολαύω ὃν ἔχω ἀγαθῶν*, *I enjoy WHAT GOODS I have.* (No. 2. 2d.)

Note 1 The rule of attraction seems to have its foundation altogether in euphony; and hence generally attractions will be found only where they improve the euphony of a sentence.

Note 2. This construction is sometimes, though very seldom, imitated in Latin; as, Cæs. de Bel. G. lib. V. II. *Circiter sexcentas ejus generis cunas supra demonstravimus, naves invenit.*

10. *Exc. II.* The antecedent is sometimes attracted into the case of the relative; as,

* *Ἄλλου δ' οὗ θην οἶδα τεῦ ἄν κλυτὰ τευχεῶ δύνω, I know no other person whose renowned armour I could put on.* Here ἄλλου is attracted from the accusative by the relative τεῦ into the genitive.

On this principle are to be construed such sentences as the following: οὐδένα κίνδυνον ὄντιν' οὐχ ὑπέμειναν, for οὐδεὶς ἦν κίνδυνος ὄντινα, *there was no danger which they did not undergo*; οὐδένα ἔφασαν ὄντιν' οὐ δακρύοντα ἀποστρέφεσθαι, for οὐδεὶς ἦν ὄντιν' ἔφασαν οὐ δακρύοντα, &c. *there was no one who, they said, did not return weeping*; τίνες τοῦσδ' ὁρῶ ξένους, for τίνες εἰσιν οἱ οὗτοι οἱ ξένοι οὗς ὁρῶ; *who are these strangers whom I see?*

11. The relative plural, and in all its cases with ἔστι before it, is used for, or rather is the original form of the adjective ἔνιοι, -αι, -α, *some*; (ἔστι being sometimes written ἐνι); as, καὶ ἔστι οἱ, (i. e. ἔνιοι) ἐτύγχανον θωράκων, *and some hit breastplates*; ἀπὸ τῶν πόλεων ἔστιν ὧν (i. e. ἐνίων,) *from some cities.*

In this construction ἔστι is found with δστις, both singular and plural; as, ἔστι δστις, *some one*; ἔστι οἵτινες, *some.*

12. In certain cases it is used adverbially, some other word being understood; thus, οὗ, *where*; ἧ, *where, as far as, how, in what manner*: and sometimes thus used, it is preceded by ἔστι, the two words being used as an adverb; as, ἔστιν οὗ or ἐνθα, *in many places.*

§ 136. ON THE RELATED ADJECTIVE WORDS

οἶος, ὅσος, ἥλικος, &c.

1. The relative adjectives οἶος, ὅσος, ἥλικος, like the relative pronoun, always refer to a kindred word before them, express-

ed or understood, implying a *comparison of equality* similar to *talis qualis, tantus quantus*, in Latin ; as,

τοῖος or τοιοῦτος,—οἷος, *such—as*.

τόσος or τοσοῦτος,—ὅσος, *so many—as*.

τηλικός—ἡλικός, *of such an age or size—as*.

2. The antecedent and relative adjectives both refer to the same substantive, with which they agree in gender and number. while each takes the case required by the construction of the clause in which it stands. Thus, DEM. Olynth. I. "As for the rest they are thieves and flatterers, and τοιοῦτους ἀνθρώπους οἷους μεθύσθειας ὀρχεῖσθαι τοιαῦτα οἷα ἐγὼ νῦν δυνῶ ὀνομάσαι, *SUCH MEN AS, when intoxicated, to dance SUCH DANCES AS I dare not name*.

3. The antecedent word is most commonly understood, and the relative is translated with some variety according to the connexion in which it stands. The most of the cases in which, e. g. οἷος is used for τοιοῦτος οἷος, may be reduced to *three* ; viz. 1st, when it stands before a *substantive* ; 2d, before an *adjective* ; 3d, before a *verb*

4. FIRST. *Before a substantive*, οἷος elegantly takes the case in which its antecedent τοιοῦτος would be, if expressed, and changes the substantive before which it stands into the same case by attraction ; thus, οὐκ ἔστιν ἀνδρὶ οἷῳ Σωκράτει ψεῦδεσθαι, *to lie is not befitting SUCH A MAN AS SÖCRATES IS*, for οὐκ ἔστιν ἀνδρὶ τοιοῦτῳ οἷος Σωκράτης ἔστιν ψεῦδεσθαι. Again, χαρίζμενον οἷῳ σοὶ ἀνδρὶ, *gratifying SUCH A MAN AS THOU ART*, for ἀνδρὶ τοιοῦτῳ οἷος σύ (εἶς).

In some instances the noun after οἷος is not attracted into the same case with it ; as, τῶν (τοιοῦτων) ὁλωνπερ' αὐτοῦς δυντων, *they being such as he*.

When the substantive to which οἷος refers is obvious from the connexion, it is frequently omitted, as in the preceding example.

5. Sometimes οἷος, with the clause in which it occurs, is apparently unconnected with the sentence. In such cases the connexion is to be formed by supplying ὥς and ὅτι ; as, ἐμακάριζον τὴν μητέρα (ὅτι) οἷων τέκνων ἐκέρησε, *they blessed the mother (because) she gave birth to such children*.

Of a similar nature are the Homeric expressions οἷ' ἀγορεύεις—οἷ' ἔοργας, i. e. ὅτι οἷ', &c. *BECAUSE you say—BECAUSE you do such things*.

6. The construction is the same when *οἷος*, or the substantive to which it belongs, is in the *nominative*, or is governed by a *preposition*; as, ἀληθὲς ἄγοντας πένθος (διὰ τοιοῦτος) οἷος αὐτοῦς ὁ θύνηνος διεφύγεν, *being truly grieved because SUCH A THUNNY FISH AS THIS escaped them*, Lucian; ἐλπίζοντες πάχιν ἀπολέσθαι ἐς οἷα κακὰ ἦκον, i. e. ὥς ἐς τοιαῦτα οἷα κακὰ, *expecting total destruction SINCE they were come into SUCH CALAMITIES AS THESE*. In this way that difficult sentence in Thucydides is easily explained, καὶ μόνη (scil. Ἀθηναίων πόλις) οὐτε τῷ πολέμῳ ἐπελθόντι ἀγανάκησιν ἔχει, ὅφ' οἶων κακοπαθεῖ i. e. ὥς ὑπὸ τοιούτων οἶων ἡμεῖς, *and we are now the only state which does not excite indignation in an invading enemy, BECAUSE (OR SINCE) they suffer from SUCH A BRAVE PEOPLE AS WE ARE*.

In all constructions of this kind, the idea will be readily perceived by considering *οἷος* as put for *οἷον* or *ὡς τοιοῦτος*. See numerous examples in L. Bos. Ellipses, Gr. 271. Vigerus, Ch. 3. § 8—9.

7. SECOND. Before an adjective it may be resolved by supplying the infinitive εἶναι; as, εἰ μὲν γὰρ τις ἀνὴρ ἐν αὐτοῖς ἐστὶ οἷος ἔμπειρος πολέμου, *if any one among them is SKILFUL IN WAR*. DEM. O. 2. for τοιοῦτος οἷος εἶναι ἔμπειρος, *is such as to be skilful, &c.*; οἷος ἀριστος, *the best*, for τοιοῦτος οἷος εἶναι ἀριστος, *such as to be the best, &c.*

8. *Οἷος* is frequently, however, joined with an adjective in the form of an exclamation or interrogation, apparently without reference to the usual antecedent; as, οἷος μέγας οἷος χαλεπός, *how great! how difficult!* Thus Lysias, οἷος μέγας καὶ δεινὸς κίνδυνος ἠγωνίσθη, *how great and terrible danger was risked*, (scil. for the liberty of Greece.) If this and similar sentences, however, are thrown into the assertive form, they readily admit of the same resolution as the others; thus, *danger such as to be great and terrible was risked*.

9. THIRD. Joined with the verb εἶμι expressed or understood, and followed by an infinitive, it signifies "*I am of such a kind as, or such as,*" and, according to the connexion in which it stands, may mean "*I am able,*" "*I am wont,*" "*I am ready, or willing,*"—τοιοῦτος being always understood as an antecedent word; thus, οὐ γὰρ ἦν οἷος ἀπὸ παντὸς κερδᾶναι, (i. e. τοιοῦτος οἷος,) *FOR HE WAS NOT (SUCH) AS to make gain from every thing*.

10. The abbreviated expressions οἷος εἶμι, and οἷος τ' εἶμι, are very common, and usually, but not always, observe this

distinction; viz. that the former signifies "*I am wont,*" the latter, "*I am able, I can,*" and is equivalent to δύναμαι; as, οἷός τε εἰμι τοῦτο ποιεῖν, *I can do this.*

In the neuter it is used impersonally; as, οἷόν τέ ἐστι, *it is possible.*

11. Sometimes the verb εἰμι is also omitted; as, ἡ δύναιτο ἀκούειν ἐκ τοῦ μὴ οἰοῦντε (εἶναι), *or whether he could hear FROM NOT BEING ABLE TO HEAR FORMERLY.*

12. In the same manner τοῖος or τοιοῦτος stands related to οἷος following it, expressed or understood; as, οὐκ ἂν ὁμιλήσαιμι τοιοῦτῳ, (scil. οἷος αὐτὸς ἐστί,) *I would have no intercourse with SUCH A MAN, (scil. as he is).*

13. The neuters οἷον and οἷα, either alone or combined with various particles, and used in a conjunctive or adverbial sense, are, no doubt, elliptical expressions similar to those noticed above, though it may be difficult to resolve many of them in a satisfactory manner. The ordinary meaning of these words will be found in the Lexicons.

Note. The observations which have been made on the construction of the related adjectives τοῖος or τοιοῦτος—οἷος, are applicable, almost without exception, to τέσος or τοσούτος—ὅσος; observing that the former relates to the *quality* of objects, the latter to their *number* or *quantity*. The same also may be said of τηλικός—ήλικός, *of such an age or size.*

§ 137. CONSTRUCTION OF THE NOMINATIVE CASE.

The nominative case is used,

- 1st. To express the subject of a proposition.
- 2d. In apposition with another substantive in the nominative, or predicated of it. See § 139. III.
- 3d. In exclamations; as, ὦ δυστάλαινα ἐγώ! *O wretched me!*
- 4th. Absolutely, or without dependence on any word in the sentence, § 178. *Obs.* 4; as, πολλή γὰρ ἡ στρατιὰ ὄσση, οὐ πάσης ἔσται πόλεως ὑποδέξασθαι (αὐτήν), *for the ARMY BEING NUMEROUS, it will not be in the power of the state to accommodate them.* Or without a participle; as, ὁ Μωϋσῆς οὐκ οἶδμεν τί γέγονεν αὐτῷ, *THIS MOSES, we know not what has become of him.*

§ 138. OF A VERB WITH ITS NOMINATIVE.

RULE IV. A verb agrees with its nominative in number and person ; as,

ἐγὼ γράφω,	<i>I write.</i>
ὁμεῖς τύπτετε,	<i>ye strike.</i>
ὀφθαλμῷ λάμπειον,	<i>his eyes shine.</i>

Rem. The nominative to a verb may be a noun, a pronoun, an adjective used as a noun, the infinitive mood with the article prefixed, or part of a sentence ; and to all these this rule applies.

Obs. 1. The nominative of the first and second person is generally omitted, being obvious from the termination of the verb ; also of the third person, when it may be readily supplied from the context ; as, *λέγουσι, they say.*

Obs. 2. The subject is also omitted when the verb expresses an action usually performed by that subject ; as, *σαλπίζει the trumpeter sounds ;* or when it expresses an operation of nature ; as, *ὕει, it rains ; βροντᾷ, it thunders.*

Obs. 3. Impersonal verbs are usually considered as without a nominative ; still they will generally be found to bear a relation to some circumstance, sentence, clause of a sentence, or infinitive mood, similar to that between a verb and its nominative ; as, *ἔξεστί μοι ἀπέρχαι, it is lawful for me to depart, i. e. to depart is lawful for me ;* *χρῆ σέ ποιεῖν it behoves you to do it, i. e. to do it behoves you.*

§ 139. SPECIAL RULES AND OBSERVATIONS.

I. *Of agreement in number.*

RULE 1. A neuter plural commonly has a verb in the singular ; as,

ζῶα τρέχει,	<i>animals run.</i>
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Obs. 1. This construction is more common with the Attic than with the Ionic and Doric writers. But with all there are many exceptions, especially when the neuter plural signifies persons or animals ; as, *ποσάδς ἔθνη ἐστράτευον, so many nations went to war.* Homer joins a singular and a plural verb

with the same nominative. *Odyss. μ. 43. So Xen. Mem. ἀστρα ἀνέφηναν ἃ ἡμῖν τὰς ὥρας τῆς νυκτὸς ἐμφανίζεε, the STARS SHONE FORTH WHICH SHEW to us the hours of the night.*

Obs. 2. Sometimes, also, masculine and feminine nouns in the dual and plural have a verb in the singular; as, οὐκ ἐστὶν οἴνες ἀπέχονται, THERE ARE NONE *who abstain*; ἀχέεται ὁμοφαί μελέων, *the voice of melody sounds.*

RULE 2. Two or more substantives singular, taken together, have a verb in the plural; taken separately, the verb must be in the singular; as,

Together, αἰδῶς δὲ καὶ φόβος ἔμφυτοι εἶσι ἀνθρώπων, *Shame and fear are natural to man.*

Separately, σοὶ γὰρ ἔδωκε νίκην Ζεὺς καὶ Ἀπόλλων, *Jupiter and Apollo gave you the victory.*

Obs. 3. To both parts of this rule, however, and especially to the first, there are not a few exceptions; for it often happens that when two or more nouns have a common verb, it agrees with one of them, and most commonly the one next it. Also, if the two nouns are of similar signification, they are in construction considered as one, and the verb follows in the singular; as, Σοὶ δ' ἐπὶ τολμάτω καρδίῃ καὶ θυμῷ, *let your HEART and SOUL dare.*

Obs. 4. A substantive in the singular, connected with other words as the subject of a verb conveying the idea of plurality, has the verb in the plural; as, 'Ρέα παραλαβοῦσα καὶ τοὺς Κορύβαντας περιπολοῦσιν, *Rhea, having taken with her also the Corybantes, wandered about.* So in Latin; as, *Juba cum Labieno capti in potestatem Cæsaris venissent.*

RULE 3. A noun of multitude expressing many as *one whole* has a verb in the singular; as,

ἔζετο λαός, *the people sat down.*

But when it expresses many as individuals, the verb must be plural; as,

ἠρώτησαν αὐτὸν τὸ πλῆθος, *the multitude asked him.*

Obs. 5. To both parts of this rule there are also exceptions, and in some cases it seems indifferent whether the verb be in the singular or plural; sometimes both are joined with the

same nominative; as, ἕζετο λαός, ἐρητύθησαν δὲ καθέδρας, *the people SAT DOWN and KEPT THEIR SEATS.*

RULE 4. A dual nominative may have a plural verb; as, ἀμφω ἔλεγον, *both spake*, and a plural nominative, limited to two, may have a verb in the dual.

II. Of agreement in Person.

RULE 5. When two or more nominatives are of different persons, the verb takes the *first* person rather than the *second*, and the *second* rather than the *third*; as ἐγὼ καὶ σὺ εἵπομεν, *you and I spoke.*

To this rule there are many exceptions.

III. Of the Nominative after the Verb.

RULE 6. Any verb may have the same case after it as before it when both words refer to the same thing; as,

ἐμεῖς ἐσὶ τὸ φῶς τοῦ κόσμου, *YE are the LIGHT of the world.*

Note. This rule applies to the infinitive mood whether its subject be in the nominative or accusative; and also to the participles. § 175. *Obs.* 5. and 177. 3.

Obs. 6. Under this rule, the nominative before the verb is the *subject*, and the nominative after it, the *predicate*. § 126.

Obs. 7. When the predicate is an adjective or participle, without a substantive, it agrees with the subject before the verb, by R. II:—Except as noticed § 131, *Obs.* 4.

Obs. 8. In this construction the verb usually agrees with the *subject*; sometimes, however, it agrees with the predicate; as, ἦσαν δὲ στάδιοι ὀκτώ τὸ μεταχμίων αὐτῶν, *the space between them was eight stadia.* So also when the copula is a participle; as, *he usually let go*, τοὺς μέγιστα ἐξημαρτηκότας—*μεγίστην δὲ οὖσαν* (for *δντας*) *βλάβην πόνεως*, *the greatest offenders BEING (or who are) the greatest INJURY to the state.*

§ 140. II. OF GOVERNMENT.

GOVERNMENT is when one word requires another which follows it, or depends upon it, to be put in a certain *case, mood or tense.*

OF THE GOVERNMENT OF CASES.

The construction of the oblique cases depends in general upon the following principles ; viz.

1. The *Genitive* expresses that from which any thing proceeds, originates or begins; or to which it belongs, as expressed by the English words *of, from, in regard of, in respect of, &c.* viz. as *cause* or *origin*.

2. The *Dative* is the case of acquisition, and denotes that to which any thing is added, or to or for which it is done; hence the *end* or *remote object* to which any action tends. It is also used to express the *cause, instrument* or *means* by which a thing is done, in which sense it usually depends on a preposition expressed or understood.

3. The *Accusative* expresses the *immediate object* on which the action or influence of a transitive verb terminates; or of motion or tendency to, expressed by a preposition.

4. The action of a verb may be considered in reference either, 1. to its *immediate object*, i. e. to that on which its action is immediately exerted, and which is always governed in the accusative; as, *διδόναι ἑαυτὸν*, to give myself; or, 2. to a *remote object* (i. e. to one which is not acted upon by the verb, out is merely that to which the action is related in the manner expressed by the case), and is put in the genitive or dative or accusative, either after the accusative with an *active verb*, or without an accusative after a *neuter verb*; as, *ἀπαλλάττειν τινὰ νόσον*, to free any one from disease; *διδόναι ἑαυτὸν τῇ πόλει*, to give myself to the state; *φειδεσθαι τῶν ἐρτίων*, to spare the kids; *βοηθεῖν τῇ πατρίδι*, to aid (i. e. to render assistance to) my country.

§ 141. OF THE GENITIVE.

The Genitive is in extensive use in the Greek language, being used in many cases in which the ablative is used in Latin. Its primary as well as its general and leading idea is that of *separation* or *abstraction, going forth from, or out of, origin, cause*. So that the meaning of the words *of, out of, from*, is implied in the case itself.

The numerous and diversified uses of this case are reduced by Matthiæ to the following heads :

I. In Greek, words of all kinds may be followed by other words in the

genitive when the latter class limits and shews in what respect the meaning of the former is to be taken. When used for this purpose, they may usually be rendered by such phrases as "*with respect to*," "*in respect of*;" thus,

1. *With verbs*; as, *ὡς ποδῶν εἶχον*, as fast as they could run, i. e. as they had themselves **WITH RESPECT TO THEIR FEET**; *καλῶς εἶχειν μέθης*, to have one's self well **WITH RESPECT TO INTOXICATION**; *σφάλλασθαι ἐλπίδος*, to be deceived *with respect to* **HOPE**; *κατέγα τῆς κεφαλῆς*, I am broken **WITH RESPECT TO MY HEAD**, i. e. I have broken my head.

2. *With adjectives*; *συγγνώμων τῶν ἀνθρωπίνων ἁμαρτημάτων*, forgiving **WITH RESPECT TO HUMAN ERRORS**; *ἐγγὺς τῆς πόλεως*, near **WITH RESPECT TO THE CITY**; *γῆ πλεῖα κακῶν*, a land full of (i. e. *with respect to*) **EVILS**; *μεῖζων πατρὸς*, greater than (i. e. *with respect to*) **HIS FATHER**.

3. *With all words which represent a situation or operation of the mind, which is directed to an object, but without affecting it*; such as *verbs* signifying *to remember, to forget, to neglect, &c.*; and *adjectives* signifying *experienced, ignorant, desirous, &c.*

4. *With all words which indicate fulness, defect, emptiness, and the like.* Under this head fall adjectives signifying *full, rich, empty, deprived of, &c.*: and adverbs denoting *abundance, want, sufficiency, &c.*

5. To this principle must be referred the construction of the genitive with the *comparative degree*, § 143. Rule XI; with all words denoting *superiority, inferiority*, and where a comparison is made with respect to the *value* of a thing; as *ἀξίος τούτου*, worthy of this, i. e. equal in value **WITH RESPECT TO THIS**; or where the idea of *difference* is involved.

6. When that *with respect to* which a thing is done may also be considered the cause of its being done, the word expressing it is often put in the genitive, and may be rendered "*on account of*;" as, *φθονεῖν τινὶ σοφίας*, to envy one **ON ACCOUNT OF WISDOM**. Hence it is used with verbs signifying *to accuse or criminate, to pray, to begin, &c.*; and also without another word in exclamations.

II. The genitive in Greek is put to express the relation of a *whole* to its *parts*; i. e. it is put *partitively*. Hence it is put with verbs of all kinds, even with those that govern the accusative when the action does not refer to the whole, but to a *part*; as, *ἀπρῆσαι κρεῶν*, to roast **SOME OF THE FLESH**; *ἐγὼ οἶδα τῶν ἐμῶν ἡλικιωτῶν*, I know **SOME OF THOSE OF MY AGE**. Hence, also, it is put with verbs which signify *to share, to participate, &c.*

On this principle is founded the construction of the genitive of the *part affected*, after verbs signifying "*to take*," "*to seize*," "*to touch*," &c. Hence, also, it is put with the *superlative degree* to express the class of which that one, or those marked by the superlative, form a part.

III. The genitive is used to mark the *origin* or *cause* from which any thing proceeds; and hence, the person or thing to which any thing *belongs*, whether it be a *property* or *quality, habit, duty, &c.* Hence, also, verbs govern the genitive which express feelings and operations of the mind which

are the *result* of external impressions, or when they denote motions and actions in bodies which are the *effects* of the operation of other bodies. Thus, verbs which express the sensations of *hearing, tasting, touching, &c.* as well as those which signify *to admire, to care for, to desire, &c.* are followed by the genitive of the object, heard, tasted, touched, admired, or cared for, because it is viewed as the *source, origin, or cause*, of these sensations and operations. Hence also the common rules, that “verbs denoting *possession, property, or duty, &c.* govern the genitive;” that “the *material* of which any thing is made is put in the genitive;” and that “*one substantive governs another in the genitive.*”

IV. The genitive is also governed by certain prepositions, and by verbs compounded with prepositions; that is to say, when the prepositions may be separated from the verb and placed before the genitive without altering the sense.

V. The genitive is used to determine place and time in answer to the question “where?” “when?” &c. Hence the adverbs *οἱ, ποῦ, ὅπου, where*; which are, in fact, old genitives, and refer to part of place or time in general.

To the general principles contained in these five heads may all cases be referred, which occur under all the following rules for the genitive.

§ 142. I. THE GENITIVE GOVERNED BY SUBSTANTIVES.

RULE V. One substantive governs another in the genitive, when the latter substantive limits the signification of the former; as,

ὁ θεῶν πατήρ, *the father of gods.*
 ἄναξ ἀνδρῶν, *king of men.*

This rule is founded on the general principle mentioned § 141. I and III. In the above examples the general term *πατήρ* is restricted by the word *θεῶν* governed by it. It is not *any father*, nor the *father of men*, but of *the gods*, and the word *ἄναξ* which, without restriction, means *any king*, is restricted by the word *ἀνδρῶν*, to *king of men*.

When a noun is restricted by another of the *same* signification, it is put in the *same case* by Rule I.

Obs. 1. The noun governing the genitive is frequently understood; viz. 1. after the article such words as *υἱός, μήτηρ, θυγάτηρ, &c.*; as, *Μιλτιάδης ὁ Κίμωνος*, (sup. *υἱός*), *Miltiades, the son of Cimon*; *τὰ τῆς τύχης*, (sup. *δωρήματα*), *the gifts of fortune*. 2. *Οἶκος* or *δῶμα* after a preposition; as, *ἐς πατρός*,

(sup. δῶμα), to the house of her father; εἰς ἄδου (δόμον) to Hades; ἐν ἄδου, (δόμῳ), in Hades. 3. After the verbs εἶμι, γίνομαι, ὑπάρχω, &c. See § 144. R. XII. and 141. III.

Obs. 2. When the noun in the genitive signifies a person, it may often be taken in an active or passive sense; thus, ἡ γνῶσις τοῦ Θεοῦ, the knowledge of God. In this sentence, God may either be the subject or the object of the knowledge spoken of, i. e. the phrase may denote our knowledge of God or his knowledge of us; πόθος υἱόυ, generally, (not the regret of thy son, viz. which he has, but) regret FOR THY SON; ἀνδρὸς εὐμενεία τοιοῦτος, good will TOWARDS such a man.

This passive sense of the genitive is more common when the governing noun is derived from a verb which usually governs the dative, and when the one substantive is in one sense the cause, and in another the object, of that which is expressed by the other substantive; as, νεκτέρων δωρήματα, offerings (not of, but) TO THE DEAD; εὐγμῖα Παλλίδος, prayers TO PALLAS; ἡ τῶν Πλαταιέων ἐπιστρατεία, the march AGAINST THE PLATÆANS.

Nouns thus derived, however, are more frequently followed by the dative; as, ἡ Μουσέων δόσις ἀνθρώποισι, the gift of the Muses TO MEN; sometimes by the preposition εἰς with the accusative; as, θεῶν εἰς ἀνθρώπους δόσις, a gift of the gods TO MEN. § 146.

Obs. 3. Many substantives derived from words which govern the genitive, are often followed by a genitive governed by the force of the primitive contained in the derivative; thus, ἐλεύθερος πόνου, § 143, free from labour; hence, ἐλευθερία πόνου, freedom from labour; κρατεῖν ἡδονῶν, § 144. R. XV., to be superior to pleasures; ἐγκρατεία ἡδονῶν, mastery over or moderation in pleasures; ἀκρατεία ἡδονῶν, subjection to or want of moderation in pleasures; ἐπικούρημα τῆς χιόνος, protection against the snow.

Obs. 4. Sometimes the genitive after a substantive is governed not so properly by the substantive as by a preposition understood. These generally express the material of which a thing is made, or the author or source from which it proceeds, § 156. Obs. 3.; as, στέφανος (ἐξ) ἀνθέμων, a crown of flowers; χαλκοῦ ἀγάλμα (scil. ἐκ) a helmet of brass; πένθος (ἀπὸ) δαίμωνων, grief sent from the gods; (ὕφ') Ἡρας ἀλατείαι, wanderings caused by Juno.

Note. In this way, perhaps, the examples, Obs. 3. may be resolved; as, ἐλευθερία ἀπὸ πόνου.

Obs. 5. A noun in the genitive, after another of the same kind, denotes either the highest pre-eminence, or the lowest inferiority; as, βασιλεῖ βασιλέων, *to the king of kings*; δοῦλος δοῦλων, *a slave of slaves*.

Obs. 6. A number of substantives followed by the genitive of a noun, or a possessive adjective formed from it, are often put by a kind of circumlocution for the noun itself. The chief of these are, *δία*, *ἰς*, *μέρος*, *strength*; *κῆρ*, *the heart*; *φόβος*, *fear*; *πείρας*, *τέλος*, *τελευτή*, *the end*; *δέμας*, *a body*; *κάρα*, *κάρηνον*, *κεφαλή*, *the head*, &c.; as, *δία Καστορος*, for *Κάστωρ*, *Castor*; *διῇ Ἡρακλεῖν*, for *Ἡρακλῆς*, *Hercules*; *τέλος θανάτου*, for *θάνατος*, *death*; *Ἰοκάστης κάρα*, for *Ἰοκάστη*, *Jocasta*, &c.

Obs. 7. Sometimes one substantive governs two different genitives in different relations; as, *ὑπέδυνε τῶν Ἰώνων τὴν ἡγεμονίην τοῦ πρὸς Δαρείον πολέμου*, *he assumed the leading of the Ionians in the war against Darius*; *τῶν οἰκείων προπηλακίσεις τοῦ γήρωος*, *the insults of relations to old age*.

Obs. 8. The Attics use a noun in the genitive, preceded by a neuter article, for the noun itself; as, *τὸ τῆς τύχης* for *ἡ τύχη*, *fortune*; *τὰ τῶν βαρβάρων ἀπιστά ἐστι* (for *οἱ βάρβαροι*,) *THE BARBARIANS are not to be trusted*.

RULE VI. An adjective or article in the neuter gender without a substantive governs the genitive; as,

τὸ πολλὸν τῆς στρατιῆς, *the greatest part of the army*.
τὰ τῆς τύχης, *the gifts of fortune*.

Obs. 9. The adjective in the neuter gender is either itself considered as a substantive, (§ 131. *Exc. 9.*) or as having a substantive understood, which is properly the governing word.

RULE VII. A substantive added to another to express a quality or circumstance belonging to it, is put in the genitive; as,

ἄνθρωπος μεγάλης ἀρετῆς, *a man of great virtue*.

Obs. 10. The substantive in the genitive has commonly an adjective with it, as in the example above, but sometimes not;

as, πόλεμος οὐκ ὀπλῶν ἀλλὰ δαπάνης, *a war, NOT OF WEAPONS, but OF MONEY.* But

Obs. 11. The substantive expressing the quality or circumstance of another, is more commonly put in the accusative governed by καὶ and διὰ; as, ἀνὴρ σπουδαῖος τὸν τρόπον, *a man of ingenious DISPOSITION.*

§ 143. THE GENITIVE GOVERNED BY ADJECTIVES.

RULE VIII. Verbal adjectives, and such as signify an affection or operation of the mind, govern the genitive; as,

ἀνθρώπων δηλήμων, *hurtful to men.*
ἐμπειρος μουσικῆς, *skilled in music.*

Rem. The principle on which this rule is founded is contained in § 141. I. 1. 2. But others suppose that the foundation of the principle, as well as of the rule, is to be sought in the ellipsis of a preposition, such as περὶ, which is sometimes expressed; as, περὶ τῶν τεχνῶν ἐπιστήμων, *skilled in the arts.* However plausible this supposition may be, it militates strongly against it that we have the same rule in Latin in which there is no preposition that governs the genitive. The stronger probability is, that the rule in both languages is to be referred to the same general principle already referred to.

Under this rule are comprehended,

1. Adjectives denoting action or capacity, which are derived from verbs or corresponding to them, especially those in -τος, -ικος, and -ηριος.

2. Many adjectives compounded with α privative (§ 122. 1. 1st.); as, ἀθέατος καὶ ἀήκοος ἀπάντων, *without seeing or hearing of any thing.*

3. Participles used in an adjective sense, especially among the poets; as, πεφυγμένος ἀέθλων, *free from troubles*; οἰωνῶν εἰδώς, *skilful in augury.*

Note. These, however, are often followed by the accusative; as, εἰδὼς ἀθεμίστια, *skilled in wickedness.*

4. Adjectives expressing a state or operation of mind;

as, *desire, aversion, care, knowledge, ignorance, memory, forgetfulness, profusion, parsimony, and the like.*

5. Adjectives derived from, or of a similar signification with verbs which govern the genitive; as, ἐπικούρος ψύχους, σκότου, κ. τ. λ. *serviceable against cold, darkness, &c.*

RULE IX. Adjectives signifying plenty or want, &c., govern the genitive; § 141. 1. and 4.; as,

μυστός θορύβου, *full of confusion.*
 ἔρημος ἀνδρῶν, *destitute of men.*

Under this rule are comprehended,

1. Adjectives of *fulness, plenty, and want; value, dignity, worth, and the contrary.*

2. Adjectives expressive of *power, eminence, superiority, and their opposites; also, of participation, diversity, separation, peculiarity, or property, and the like.*

3. Adjectives followed by the *genitive of the cause; as, ἀθλιός τῆς τύχης, miserable on account of fortune.*

Note. Adjectives of plenty and want sometimes govern the dative; as, ἀφρεὶς μήλδς, *abounding in fruits.*

RULE X. Partitives, and words placed partitively, comparatives, superlatives, interrogatives, indefinites, and some numerals, govern the genitive plural; as,

- | | |
|-------------------------------|-------------------------------------|
| 1. τῶν ἀνθρώπων οἱ μὲν σοφοί, | <i>of the men SOME were wise,</i> |
| οἱ δ' οὐ, | <i>OTHERS not.</i> |
| 2. οἱ παλαιοὶ τῶν ποιητῶν, | <i>the ancient poets.</i> |
| 3. ἓν τῶν πλοίων, | <i>one of the ships.</i> |
| 4. πρῶτος Ἀθηναίων, | <i>the first of the Athenians</i> |
| 5. ὁ νεώτερος τῶν ἀδελφῶν, | <i>the younger of the brothers.</i> |
| 6. ἔχθιστος βασιλέων, | <i>most hated of kings.</i> |

Rem. For the principle of this rule, see § 141. II. It has also been supposed that the genitive under this rule is properly governed by *ἐκ* or *ἀπὸ*. The same remark made R. VIII, *Rem.* is also applicable here, and for the same reason, viz. that the same rule holds in Latin which has no preposition governing the genitive.

Obs. 1. All words are denominated *partitives* which express

a part of any number or class of objects, the whole being expressed by the noun following it in the genitive.

Obs. 2. The genitive after the partitive is sometimes governed by the preposition *ἐκ* or *ἐξ*; as, *ἐξ ἀπασῶν ἡ καλλίστη*, the most beautiful of all. And sometimes, instead of the genitive, there is found a preposition with another case; as, *καλλίστη ἐν ταῖς γυναιξί*, fairest among women; so in Latin, *justissimus in Teucris*.

Obs. 3. Instead of the genitive, the case of the partitive is sometimes used; as, *τοὺς φίλους τοὺς μὲν ἀπέκτεινε*, some of his friends he slew.

Obs. 4. The partitives *τις* and *εἷς* are sometimes omitted; as, *φέρω σοι σιολὴν τῶν καλλίστων* (sc. *μίας*), I bring you a very excellent robe; *ἤθελε τῶν μενόντων εἶναι* (sc. *εἷς*), he desired to be one of those who remained. On this principle is explained such phrases as *ἐστὶ τῶν αἰσχροῶν* (sc. *εἷς*), for *ἐστὶ αἰσχρός*, he is base, (literally "one of the base.")

Obs. 5. Partitives agree in gender with the substantives which follow in the genitive. When two substantives follow in the genitive, the partitives, &c. commonly agree with the former, but sometimes with the latter.

Obs. 6. Collective nouns are governed by partitives in the genitive singular.

Obs. 7. Adjectives in the positive form, but conveying a superlative sense, on the principle of this rule govern the genitive plural; as, *ἑξοχος πάντων*, the most excellent of all; *θεῶν*, goddess of goddesses, (i. e. supreme goddess); *θεῶν γυναικῶν*, most excellent of women. *Δαιμόνιος ἀνδρῶν*, Good sir. Also nouns compounded with *α* in a privative sense; as, *ἀχάλκος ἀσπίδων*, unarmed with brazen shields.

Obs. 8. On a similar principle an adjective in the genitive plural sometimes accompanies substantives of all kinds, in order to mark the class to which the person or thing mentioned belongs; as *τροχὸς τῶν κεραμευκῶν*, a wheel of the class of the earthen, i. e. an earthen wheel; *πέλεκυς τῶν ναυπηγικῶν*, an axe of those belonging to ship-builders.

RULE XI. The comparative degree, without a conjunction, governs the genitive; as,

γλυκίων μέλιτος,

sweeter than honey.

πρὸς τῶν οἰκτιρμοῦ φόβος,

envy is stronger than pity.

Rem. The principle of this rule is stated § 141. 1 and 5. There is not the same objection to the usual explanation of this rule, by supplying the preposition *πρὸ* or *ἀντί*, that is stated Rule VIII, *Rem.* Yet the analogy of the cases already referred to are opposed to this explanation, and seem to render it more proper to refer to the general principle above stated. At the same time it must be noticed, that after the comparative degree the genitive is sometimes governed by one of these prepositions expressed; as, *εἰναι ἡ τυραννὶς πρὸ ἐλευθερίας ἢ δεσποσύνης*, *to whom tyranny was MORE AGREEABLE THAN LIBERTY*; but this will not decide in favour of explaining the construction under this rule by supplying the preposition, any more than it did in the other, *Obs. 2.*

Obs. 9. The conjunction *ἢ*, *than*, after the comparative is usually followed by the same case that precedes it; as, *ἐπ' ἀνδρας πολὺ ἀμεινους ἢ Σκύθας*, *against men much braver than the Scythians*. Sometimes, however, it is followed by the nominative, if *σὺ* or another word can be supplied; as, *τοῖς νεωτέροις ἢ ἐγὼ*, *to those younger than I am*.

Obs. 10. After the comparative, *ἢ* is sometimes followed by an infinitive with or without *ὥς* or *ὥστε*; as, *κατὰ μείζω ἢ ὥστε ἀνακλῆσθαι*, *evils too great to excite my tears*; *νόσημα μείζον ἢ φέρειν*, *affliction too great to bear*.

Obs. 11. The comparative without *ἢ* (*than*) is followed by the genitive according to the rule; as, *φωνὴ γλυκυσώτερα ἢ μελιχρῶ*, *a voice sweeter than honeycomb*.

Obs. 12. The genitives *τούτου* and *οὗ*, governed by a comparative, are often followed by an explanation with *ἢ*; as, *οὐκ ἔστι τοῦδε παισι κάλλιον γένος, ἢ πατρὸς ἐσθλοῦ καγαθοῦ πεφυκέναι*, *there is no greater honour to children than this, (viz. than) to be descended from a brave and virtuous father*.

Obs. 13. The infinitive mood or part of a sentence being equivalent to a noun, (§ 173. I.), is sometimes governed in the genitive by a comparative; as, *τὸ φυλάξαι τ' ἀγαθὰ τοῦ κτήσασθαι χαλεπώτερον ἐστὶ*, *to preserve property is MORE DIFFICULT THAN TO GAIN IT*.

Obs. 14. Words which imply a comparison govern the genitive on the same principle; these are

- 1st. Such words as express *difference*; as, *περιττός, δεύτερος, ὅστος*; also, *διάφορος, ἕτερος, ἄλλος, ἄλλοιός, ἄλλοτριος*.
- 2d. Multiplicative numbers; as, *διπλάσιος, τριπλάσιος*; as, *διπλάσιον δεῖ ἀκοῦσθαι τοῦ λέγειν*, *one should hear TWICE AS MUCH AS HE SPEAKS*.

Obs. 15. The superlative is sometimes used for the com-

parative, and is then subject to the same rules ; as, (with the conjunction, *λῶστον ἢ τὸ φλέγρας πᾶν*, *better than the plain of Phlegra*; (without the conjunction), *σεῖο δ' οὐκ ἀνὴρ μακάριος*, *no man is happier than you*.

§ 144. THE GENITIVE GOVERNED BY VERBS.

RULE XII. The person or thing to which any thing *belongs*, is put in the genitive after *εἶμι*, *γίνομαι*, *ὑπάρχω*; as,

<i>ἔστι τοῦ βασιλέως,</i>	<i>it belongs to the king.</i>
<i>εἶναι ἑαυτοῦ,</i>	<i>to be his own (master).</i>
<i>τοῦ καλῶς πολεμεῖν τὸ</i>	<i>alacrity is necessary to fight</i>
<i>ἐθέλειν ἔστι,</i>	<i>well ; i. e. belongs to it.</i>

Rem. For the principle of this rule, see § 141. III. Consistently with this, in constructions of this kind, a substantive may be considered as understood, which is the governing word.

Obs. 1. Yet here also we have the genitive governed directly by a preposition expressed, indicating that from which the quality, &c. proceeds ; as, *οὐκ ἔστι πρὸς πόλεως*, *it is not proper for the state* ; i. e. *it is not a thing proceeding from the state*. On this principle are to be explained such sentences as the following ; *οὐκ ἄγαμαι τοῦτ' ἀνδρὸς ἀριστέος*, *I do not approve this in a prince* ; i. e. *πρὸς ἀνδρὸς*, &c. *from a prince* ; *τοῦτο ἐπαίνω Ἀγισιλάου*, *I commend this in Agisilaus* ; *τοῦτο μέμφονται μάλιστα ἡμῶν*, *this they blame chiefly in us*.

RULE XIII. Verbs expressing the operation of the senses, govern the genitive ; as,

<i>Κλῦθι μεν,</i>	<i>Hear me.</i>
<i>μὴ μου ἄπτου,</i>	<i>touch me not.</i>

Exc. 1. Verbs of seeing govern the accusative ; as, *Θεὸν ὄψονται*, *they shall see God*.

Exc. 2. In the Attic dialect all verbs of sense govern the accusative ; and sometimes, though very rarely, in the other dialects ; as, *ἤκουσα φωνήν*, *I heard a voice* ; *σπλάγχνα ἐπάσαντο*, *they tasted the entrails*.

Obs. 2. The principle on which verbs under this rule, and some of those that follow, govern the genitive, is that the word in the genitive, following the verb, is viewed as the *origin* or *cause*, in some way or other, of the sensation, or of the act or state expressed by the verb, § 141. III.

Rem. If, after verbs which usually govern the genitive, the genitive is governed by a preposition interposed, the preposition generally corresponds to the idea of *origin* or *cause*, &c. expressed by the genitive (as, ἀπὸ, πρὸς, and the like); and thus, instead of militating against the principles stated above, it adds its own force to that of the genitive, giving emphasis and distinction to the sentence. But to suppose from this that when the genitive follows a verb it is always governed by a substantive or preposition understood, besides being wholly unnecessary on the principles already stated, serves only to destroy the original and characteristic simplicity of the language, and to render its construction perplexed and intricate.

RULE XIV. Verbs signifying an operation of the mind, govern the genitive; as,

θαυμάζω σοῦ, *I admire you.*
ἀμέλεις τῶν φίλων, *you neglect your friends.*

Verbs which come under this rule govern the genitive on the principles stated, § 141. I. and 3. also III. It applies generally to verbs which signify

1. *To pity, to spare, to care for, or neglect*; as, ἐπιμελεῖσθαι, φροντίζειν, ἀσπείρειν, ἀμελεῖν, ἀλιγορεῖν.
2. *To remember or forget*; as, μνησθαι, μνημονεύειν, λανθάνειν, &c. with their compounds. But these frequently govern the accusative.
3. *To consider, to reflect, to perceive or understand*; these also govern the accusative.
4. *To admire, to aim at, to desire or to loathe, to revere or to despise.*

Obs. 3. Many of these verbs used transitively; (i.e. signifying to cause the operation of mind they express) govern the accusative of the person with the genitive of the object, as, ἐπέμνησέν ἐ πατρός, *he put him in mind of his father*; ἔγευσας μὲ εὐδαιμονίας, *you have caused me to taste of happiness*. Verbs thus used are sometimes denominated *causatives* or *incentives*, and hence the

RULE. Causatives govern the accusative of the person with the genitive of the thing.

RULE XV. Transitive verbs govern the genitive when they refer to a *part* only, and not to the *whole* of the object; as,

ἔπις τοῦ ὕδατος, he drank of the water.

This construction depends on the principle stated, § 141. II., or we may consider the expression elliptical, and supply some such word as, *μέρος*, a part, or *τι*, some, as the direct object of the verb, and which governs the genitive according to Rules V. and VI.

To this rule belong more especially such verbs as signify

1. *To share, participate, or impart*, which, with the genitive of the thing, frequently govern the dative of the person to whom it is imparted; as, *μεταδίδωμι τῷ ἀδελφῷ τῶν χρημάτων*, *I share the property with my brother.*
2. *To receive, obtain or enjoy*; as, *τιμῆς ἔλαχε*, *he gained honour*; *ἐὰν λάβωμεν σχολῆς*, *if we get leisure.*
3. Verbs signifying *to take, to seize*, and their contraries; *to touch, or to carry*, especially in the middle voice with the accusative of the *whole*, govern the genitive of the *part affected*; *ἔλαβοντο τῆς ζώνης τὸν Ὀρόντην*, *they seized ORONTES BY THE GIRDLE.*

Exc. Some verbs such as *λαμβάνομαι, μετέχω, κληρονομῶ, λαγχάνω, τυγχάνω*, sometimes govern the accusative of the thing; *κληρονομέω* with the accusative of the thing, governs also the genitive of the person from whom it is received; as, *ἐκληρονόμησεν τοῦ πατρὸς τὰ κτήματα*, *he inherited his possessions from his father*; sometimes it governs the genitive of both.

RULE XVI. Verbs of *plenty or want, filling or depriving, separation or distance*, govern the genitive; (§ 141. I. and 4.) as,

ἐπὶποσεί χρημάτων, he abounds in riches.
χρυσοῦ νηυσάσθω νῆα, let him fill his ship with gold.
δεῖσθαι χρημάτων, to be in want of money.

Under this rule there may be comprehended verbs which express the general idea of *separation*, or which signify

1. *To beg or entreat* ; as, *δέομαι σου, I beg of you.*
2. *To bereave or deprive* ; as, *στερέω, αποστερέω.*
3. *To deliver, loose, or set free* ; as, *ἐλευθερώω, λύω, ἀπαλλάσσω.*
4. *To escape* ; as, *ἐκφεύγω, ἀλύσκω.*
5. *To keep off, to hinder, or prevent, to desist* ; as, *κωλύω, ἀρητνέω, ἔχω, (scil. τινὰ τινός) ἐργομαι, &c.*
6. *To differ from, to be distant, to abstain* ; as, *διέχω, ἀπέχω, διαλάττω, διαφέρω, ἀπέχομαι.* But some verbs of differing govern also the dative ; as, *διαφέρω σοι, I differ from you.*
7. *To separate, repel, or drive away* ; as, *χορίζω, διορίζω, ἀμύνω, ἀλάλκω, ἀγείρω, διώκω, &c.*
8. *To make way for, or retire from, to resign* ; as, *εἴπω, ὑποχωρέω, ὑπάγω, συγχωρέω.*
9. *To err, to cause to err* ; *ὑποπλανάομαι, ἀποτυγχάνομαι, ἀμαρτάνω, πλανάω.*
10. *To cease, to cause to cease* ; as, *παύω, παύομαι, δῆγω. &c.*
11. *To deceive, frustrate, or disappoint* ; as, *ψεύδομαι, πταίω, σφάλλομαι, &c.*

Obs. 5. Many of these are transitive ; and with the genitive of the remote object, govern the accusative of the direct object ; thus, under No. 3. *σὲ τοῦδ' ἐλευθερῶ φόρου, I clear you of this murder* ; *ἀφαιρεῖσθαι, to deprive*, sometimes governs the accusative and genitive, sometimes two accusatives, and sometimes the accusative and dative.

Obs. 6. The genitive after these verbs, whether trans. or intrans. is sometimes governed by a preposition intervening, the effect of which is to give emphasis to the expression ; as, *ἐλευθερώσας τὴν Ἑλλάδα ἀπὸ Μήδων, having liberated Greece from the Medes.* § 144. *Rem.*

RULE XVII. Verbs of *ruling, presiding over, excelling*, and the contrary, govern the genitive, (§ 141. I. and 5.) as,

πολλῶν ἔθνων ἀρχειν, to rule over many nations.
τῶν πραγμάτων ἐπιστατεῖν, to have the superintendence of affairs.

The verbs which come under this rule are those which signify,

1. *To rule* ; as, *ἄρχω, κραίνω, δεσπόζω, δυναστεύω, ἐξουσιάζω, αὐθεντέω, κατακυριεύω.*
2. *To reign* ; as, *τυραννέω, βασιλεύω, ἀνάσσω.*
3. *To lead* ; as, *ἡγέομαι, ἡγεμονεύω, στρατηγέω.*
4. *To preside over* ; as, *ἐπιστατέω.*
5. *To survive, or to be over* ; as, *περιείμι.*
6. *To surpass, or excel* ; as, *πρωτεύω, ὑπερβαίνω, περιβάλλω, διαφέρω, περιγίνομαι.*
7. *To begin, i. e. to be first, to lead the way* ; as, *ἄρχομαι* ; so *ἄρχω, ὑπάρχω, κατάρχω.*
8. The contrary are such as signify *to be ruled, led, presided over, &c* ; *to obey, to be inferior to, to be worsted or overcome.*

Obs. 7. Some verbs govern the genitive by the force of a noun implied in them ; thus, *τυραννέειν* is equivalent to *τύραννος εἶναι* ; and hence *ἐτυράννευε Κορίνθου*, *he was king of Corinth* is equivalent to *τύραννος ἦν Κορίνθου*.

Obs. 8. Many verbs under this rule sometimes govern the dative ; as, *ἀνάσσω, σημαίνω, κρατέω, ἡγέομαι, ἡγεμονεύω ἄρχω.* And sometimes the accusative.

RULE XVIII. Verbs of *buying, selling, estimating, &c.* govern the genitive of the *price* ; as,

ᾠνησάμην τοῦτο πέντε δραχμῶν, I bought this for FIVE
DRACHMÆ.

ἀξιούται διπλῆς τιμῆς, he is estimated worthy of
DOUBLE HONOUR.

Rem. The genitive in this construction is properly governed by *ἀντι* understood, sometimes expressed. The price is sometimes put in the dative with the preposition *ἐνι*, and sometimes in the accusative with the preposition *πρός*.

N. B.—For the construction of the genitive with the accusative, see § 151 ; also, for the genitive governed by *adverbs*, see § 164, 165 ; by *prepositions*, § 168. and as used to express certain *circumstances*, § 156, 157. and from § 160, to 163.

§ 145. CONSTRUCTION OF THE DATIVE

The dative has, in general, two significations :

1. It is used to express the *remote object to which* any quality or action, or any state or condition of things tends, or to which they refer ; which tendency is usually expressed in English by the words *to* or *for*. As thus used, it corresponds to the dative in Latin, and is subject to nearly the same rules.

2. To this general character of the dative may be referred a use of this case common in the best Greek writers, when the dative of the person to whom the thing spoken of may in some way or other be interesting, is thrown in without any dependence for its construction on any word in the sentence, and when the sentence as regards syntax is complete without it. In such cases the dative is said to be *redundant*. But though it is so in respect of construction, it is not so in respect of effect, as it imparts a touch of feeling and sentiment easily felt, but not so easy to express in a translation. Thus, ἡ μήτηρ ἐπ' σε ποιεῖν ὅ,τι ἀν' θεῶν, ἵν' αὐτῇ μακάρις ᾖς (Plat. Lys.) *thy mother permits thee to do whatever thou pleasest, in order that thou mayest be happy*, (το ηερ). The αὐτῇ is added with reference to the feelings of the mother. The datives μοι and σοι are very often used in this way. Thus, Oedip. Tyr. 2. τίνας ποθ' ἔδρας τάδε μοι θεάζετ; where ἐμοί intimates the mournful interest the good king felt in the scene before him. In Xen. Cyr. Cyrus addressing his mother, says, οἶμαί σοι ἐκείνους—νικήσειν &c. *I have no doubt that I will easily surpass these* ; where σοι intimates the delightful interest an affectionate mother might be supposed to feel in the event anticipated. So in Latin, *Quo tantum MIHI dexter abis*, Virg. Æneid V. 162.

3. It is used to express that *with which* any thing is connected as an accompaniment, cause, instrument, manner, means, or end. This connexion is usually expressed in English by such words as *with*, *by*, *from*, *in*, *for*, or *on account of*. Used in this way, it corresponds to the ablative in Latin both in meaning and construction.

§ 146. OF THE DATIVE AFTER SUBSTANTIVES.

RULE XIX. Substantives derived from verbs which govern the dative, sometimes govern the dative also ; as,

ἡ τοῦ θεοῦ δόσις ὑμῖν,	<i>the gift of God to you.</i>
ἡ ἐν τῷ πολέμῳ τοῖς φίλοις βοήθεια,	<i>the assistance of (i. e. rendered to) friends in war.</i>
ἐς ἀντιλογίαν τοῖς ξυμμάχοις,	<i>for the contradiction of your allies.</i>

Because δίδωμι, βοηθέω, and ἀντιλέγω, govern the dative.

Obs. 1. The dative often follows a substantive in the sense of the genitive, for which construction with examples, see § 148. *Obs. 1.*

Obs. 2. The dative sometimes depends on an adjective and substantive joined together, but chiefly on account of the adjective; as, *κλεινὸν θέλος πατρὶ*, *illustrious offspring to the father.*

Obs. 3. The dative sometimes follows a substantive, not, however, as implying possession, but where the idea of adaptation or design is implied; as, *χερσὶν πόνος*, *labour for the hands*; i. e. adapted for, designed for.

Obs. 4. The dative is also put with substantives to express the idea of companionship, being governed probably by *οὖν* or *ὁμοίως* understood; as, *(οὖ) δπεύθυνος εἰ τοῖς ἄλλοις*, *you are responsible, AS WELL AS (or equally with) THE REST.*

§ 147. OF THE DATIVE GOVERNED BY ADJECTIVES.

RULE XX. Adjectives signifying profit or disprofit, likeness or unlikeness, govern the dative; as,

οφέλμιμος τῇ πόλει, *profitable to the state.*

ὁμοῖος τῷ πατρὶ, *like his father.*

The dative after such adjectives expresses the object to which the quality expressed by the adjective refers; and hence all adjectives in which such a reference is involved, are followed by the dative of the object to which they relate. In this class, besides those mentioned in the rule, may be reckoned,

- 1st. Adjectives signifying *usefulness, friendliness, equality, suitableness, resemblance, ease, fitness, agreement*, and the like, with their contraries. Hence, *ὁ αὐτός*, *the same*, and sometimes *εἷς*, *one*, and *τοιούτος*, *such*, are followed by the dative; as, *τὰ αὐτὰ (ταυτὰ) πάσχω σοι*, *I suffer THE SAME THINGS WITH YOU.* (So in Latin, *Invitum qui servat. IDEM facit OCCIDENTI.* HOR. *He who preserves a man against his will, acts THE SAME PART WITH THE MAN WHO KILLS HIM*); *ὅς ἐμοὶ μιᾶς ἐγένετ' ἐκ μητέρος*, *who was OF THE SAME (OF ONE) MOTHER WITH ME*; *λόγους τῷ—τοιούτους λέγειν*, *to speak such words AS HE WOULD.*

Exc. Adjectives signifying likeness, equality, &c. are sometimes followed by the object of comparison, *not in the dative*, but in the same case with the adjective, and connected with it by the conjunction *καί*; as, οὗτός γε ὁ λόγος ἔμοιγε δοκεῖ ἂν ὁμοίος εἶναι καὶ πρότερος (instead of εἶναι τῷ πρότερον), *this argument would seem to me at least TO BE LIKE THE FORMER*. So also the nominative is used after the adverbs *κατὰ ταῦτα*, ὁμοίως, ἴσως; as, οὐχ ὁμοίως πεποιήκασιν καὶ Ὅμηρος, *they have not done LIKE HOMER*; κατὰ ταῦτα οὗτος ἤχησε καὶ κιθάρα, *just as a harp*. These constructions are probably to be resolved thus, οὗτός γε ὁ λόγος καὶ πρότερος δοκεῖ, &c. οὗτος καὶ κιθάρα ἤχησε, &c.

2d. Adjectives compounded with σύν, ὁμοῦ, and μετά, signifying *with*; as, σύντροφος, ὁμορος, μεταίτιος τινι, &c.; yet sometimes these govern the genitive.

3d. Some adjectives derived from verbs which govern the dative, govern the dative also; as, ἀκόλουθος, ἀκολουθητικός, δαΐδοχος.

Obs. 1. There are many adjectives which govern either the genitive or dative; as, ὁμοίος, *like*; ἴσος, *equal*; ὁμώνυμος, *of the same name*; ὁμοπάτριος, *of the same father*; ὁμομήτριος, *of the same mother*; σύντροφος, *educated together*; συγγής, *familiar*; ισόρροπος, *of the same force*; κοινός, *common*; πλουσιός, ἀφνειός, *rich*; εὐπορος, *abundant*; ἐνδεής, *poor*; ἔνοχος, ὑπόδικος, ὑπεύθυνος, *exposed, obnoxious*; οικεῖος, *familiar*; ὄνιος, *to be sold*; δοῦλος, *a slave*; ἐλεύθερος, *free*; as, ὁμοίος τοῦ πατρὸς, or τῷ πατρί, *like his father*; ὁμώνυμος τοῦ πατρὸς, or τῷ πατρί, *of the same name with his father*.

Obs. 2. It has been observed, § 60. *Obs. 1.* that the verbal adjectives in -τός and -τέος have a passive signification corresponding nearly to the Latin verbals in -bilis and -dus. Their construction, when thus used, is also similar; and hence the following

RULE I. Verbals in -τός and -τέος, signifying passively, govern the dative of the doer; as,

τοῦτο οὐ ῥητόν ἐστι μοι, *this is not fit to be spoken by me*.
ἡ πόλις ἀφελήτεια σοι ἐστι, *the city ought to be served by thee*.

Rem. The dative, however, in this construction, when it is general in its nature, is commonly omitted; as, τιμητέα ἐστὶν ἡ ἀρετή, *virtue must be honoured*, (viz. ἡμῖν, *by us*.)

Obs. 3. Verbals in -τός, not signifying passively, govern the case of their own verbs; as, *εἰ τῷ ἐμῷ τάνδρῃ μεμπτός εἰμι*, *if I blame my husband*. Soph. Trach.; *ἄψανσιός ἔγχους*, *not having touched the sword*. § 80. *Obs. 1.*

RULE II. The neuter verbal in -τέον, in the sense of the Latin gerund, with the *dative* of the doer, governs also the case of the verb from which it is derived; as,

ταῦτα πάντα ποιητέον μοι, ALL THESE THINGS *must I do*.
τοῖς μὲν ὑπάρχουσιν νόμοις χρηστέον, καὶ νοῦς δὲ εἰκῇ μὴ θετέον, *we should use the PRESENT LAWS, and not rashly enact NEW ONES*.

Obs. 4. The doer is sometimes put in the accusative, in which case the necessity involved in the verbal is much weaker than in the ordinary construction; as, *οὐ δουλεύτέον τοὺς νοῦν ἔχοντας τοῖς κακῶς φρονοῦσι*, THE PRUDENT *ought not to obey the unwise*; *ἐπισκεπτέον τὰ μὲν αὐτόν, τὰ δὲ γυναῖκα* (for *αὐτῷ, γυναικί*), *some things are to be looked to by HIM, some by his WIFE*. Both are united by Plato, Rep. 5. *οὐκοῦν καὶ ἡμῶν νευστέον*—*ἐλπίζοντας*.

§ 148. OF THE DATIVE GOVERNED BY VERBS.

RULE XXI. The verbs *εἶμι*, *γίνομαι*, and *ὑπάρχω*, signifying *to be*, or *to belong to*, are followed by the dative of the possessor; as,

ἔστι μοι χρήματα, *possessions are (belong) to me*, i. e. *I have possessions*.

Τέλλῳ παῖδες ἦσαν καλοὶ καγαθοί, *good children were to Tellus*, i. e. *Tellus had good children*.

Obs. 1. On the principle of this rule may be explained the numerous instances, both in Greek and Latin, in which the dative signifying possession is used with another substantive apparently for the genitive. Thus, *Τέλλῳ οἱ παῖδες* is equivalent to *Τέλλου οἱ παῖδες*, *the children of Tellus*; but the principle of construction is different. In the latter expression, the genitive is immediately governed by the other substantive, *οἱ παῖδες*, by Rule V., and signifies the children *proceeding*

from, and belonging to, Tellus. In the former, the dative is not governed by the substantive, but depends on some part of the substantive verb understood; thus, *Τέλλω οἱ παῖδες*, (*οἱ ὄντες*,) *Tello filii (qui sunt,) the children which are to* (belonging, or added to) *Tellus*; or, without a periphrasis, "*the children of Tellus.*" In this manner may be resolved all such expressions as *ὄσσε δέ οἱ*, *his two eyes*; *θυγάτηρ τέ οἱ*, *her daughter*; *τῷ Ἀνδραίμονι ὁ τάφος*, *the sepulchre of Andræmon*, &c.

Rem. 1. This mode of expression with the dative is so nearly synonymous with the more common construction with the genitive, that it appears often to have been a matter of indifference which of them was used; so much so, that a sentence sometimes begins with the one construction and ends with the other; thus, *ἡμῖν δὲ κατεκλύσθη φίλον ἦτορ δεισάντων φόγγον τε βαρὺν*; literally, *the heart TO US DREADING his growling voice was broken down*. In this sentence *δισάντων* refers to *ἡμῖν* as if it were *ἡμῶν* in the genitive. In the following sentence the order is reversed; *τῆς δ' αὐτοῦ λόγῳ φίλον ἦτορ σήματα ἀναγνώσθη*, *her heart was moved when SHE RECOGNISED the tokens*. Here *ἀναγνώσθη* in the dative, refers to *τῆς* in the genitive, as if it had been *τῇ*.

Rem. 2. In other instances in which the dative follows a substantive apparently for the genitive, the idea of *tendency towards*, or of *acquisition* or *addition*, expressed in English by the preposition *to* or *for*, is generally apparent; as, *παρὶ τιμωρὸν φόνον*, *an avenger of your father's murder*; plainly *an avenger of murder to or for your father*. Indeed, the idea of *possession*, one of the meanings of the genitive, and of *acquisition*, the proper idea expressed by the dative, are so nearly allied as to render the use of the one case for the other not unnatural.

Obs. 2. When of two nouns in the dative the one expresses a *part of*, or something *belonging to* the other, the latter may be rendered as the genitive, and the construction explained as in *Obs. 1*; yet it may be often better to consider them in *apposition*, both depending on the same governing word—the one term being added to limit or define more precisely the more general idea contained in the other; thus, in the sentence *οὐκ Ἀγαμέμνονι ἠνδανε θυμῷ*; the dative *Ἀγαμέμνονι* may be considered as regularly governed by *ἠνδανε* (R. XXII. II. 1.), and *θυμῷ* added in *apposition*, more particularly defining the part affected; as, *he did not please AGAMEMNON*; viz. HIS MIND (his feelings.) So also the following examples:

κόσμον ὃν σφιν ὤπασεν Ζεὺς γένει, *an ornament which Jupiter gave TO THEM. viz. THEIR RACE.*

μαρτυρεῖ δέ μοι τῇ γνώμῃ (the oracle) *bears witness FOR ME, i. e. FOR MY OPINION.*

In the following sentence, instead of the second dative, we have the accusative with *κατὰ*: viz. *ἦδς δέ μοι κατὰ θυμὸν ἀριστὴ φαίνεται βουλή*, *but this counsel seemed best TO ME IN RESPECT OF MY FEELINGS*; i. e. *this counsel pleased me most*.

Rem. 3. The correctness of this view of the construction is also rendered more probable from the fact, that the same apparent tautology is used when the word to be limited or defined is connected with words which govern the accusative; as, *τί δέ σε φέρειας ἵκτο πένθος*; *what grief has invaded YOUR MIND*? Where, instead of saying that *σε* is the accusative used for the genitive *σου* according to one mode of resolution, or that *φέρειας* is governed by *κατὰ* understood according to another, it appears better to consider *σε* as the general direct object, and *φέρειας* as in apposition, defining more precisely the part affected as in the above examples; thus, "*what grief has come upon YOU* : viz. *YOUR MIND*." So in other instances; as,

Τρῶες δὲ τρέμος ἐπὶ ἑλθε γούτα ἑκαστον, *trembling came upon the Trojans, EVERY ONE IN THEIR LIMBS*.

τὸν γὰρ λίπ' ἄσπερα θῆμος ἀγῆνωρ, *the noble soul left him*; viz. *HIS BODY*, *ἔρινε δὲν ῥάμνε νέονος ὄρπηκας*, *he cut the wild fig tree, ITS YOUNG BOUGHS*.

Obs. 3. The dative of some participles and adjectives is joined with the dative after the third person of *εἰμι* or *γίνομαι*, for the verb itself; these are such as *βουλόμενος*, *ἡδόμενος*, *ἀχθόμενος*, *προσδεχόμενος*, *ἄπων*, *ἄσμενος*, &c.; as, *εἰ σοι βουλομένῳ ἐστί*, for *εἰ βούλη*, *if you are willing*; *οὐδὲ αὐτῷ ἄκοντι ἦν*, *nor was he unwilling*; *ἡδομένοισιν ἡμῖν οἱ λόγοι γεγόνασι*, *we were pleased with your discourse*. This construction has been imitated in Latin; thus, Tacit. Agr. 18. *quibus bellum volentibus erat*, *who were inclined for war*. So Sallust, Jug. 100.

Obs. 4. Somewhat similar to this is the construction of the dative with the participle or adjective expressive of some feeling or emotion, after verbs signifying to come; as,

ἄσμένῃ δ' ἐμοὶ ἦλθε, *he came to me delighted*, (scil. with his coming); i. e. *I am delighted that he is come*.

ποθοῦντι προυφάνης, *thou comest to me earnestly wishing it*, i. e. *I earnestly wished that thou wouldst come*.

Obs. 5. To this rule also belongs the construction of such phrases as *τί σοι καὶ ἐμοὶ* (scil. *κοινὸν ἐστί*); *what have I to do with thee?* (literally, *what common thing is there TO YOU AND ME?*)

RULE XXII. All verbs govern the dative of the object to which their action is directed ; as,

εἰχοντο θεοῖς, *they prayed to the gods.*
ἀναβλέπειν τινί, *to look up to any one.*
Ἀθήνη χεῖρας ἀνέσχον, *they lifted up their hands to Minerva.*

Rem. 4. This rule may be considered as general, applying to all cases in which a verb expressing action is followed by the dative, the action not being exerted *upon*, but simply directed to the object expressed in the dative. Hence, if the verb is trans. it will govern also its immediate object in the accusative (§ 152); if intrans. it will be followed by the dative only. More particularly to this rule belong

I. Verbs expressing action, compounded with *ἐπι*, *πρός*, *εἰς*, *ἀνά*, &c. These prepositions serve to mark more precisely the direction of the action, or state of action to an object.

Obs. 6. These verbs sometimes govern the *accusative* by the force of the preposition with which they are compounded; as, *ἐπιστρατεύσε πόλιν*, *he waged war against the city*, § 169.

Obs. 7. Hence the dative in this construction generally is equivalent to the preposition *εἰς*, *πρός*, *ἐπι*, &c. with the accusative. Further, to this rule belong

II. Verbs which signify

1. *To profit or hurt ; to please or displease ; to reverence or to yield;—to shew ; to seem ; to appear.*
2. *To favour or assist ; and the contrary, to pray to, or entreat.*
3. *To command, exhort, or address ; to obey or disobey ; to serve or resist.*
4. *To fit or accommodate ; to use and resemble.*
5. *To give to, or to trust ; to approach, to meet or to follow.*
6. *To reproach with, to censure, to reprimand or rebuke, to be angry with.*

Exc. *δέω* or *δέομαι*, *I ask*, governs the genitive; and *μισοῦμαι* and *λιτανεύω*, always the accusative.

Obs. 8. Many of these verbs sometimes govern the *dative* and sometimes the *accusative*, according as their action is viewed by the writer as *directed to*, or *exerted upon*, the object. In the former case they are viewed as intransitive verbs; in the latter, as transitive.

RULE XXIII. Verbs implying *connexion* or *companionship*, govern the dative; as,

ὁμιλεῖν τινι, to associate with any one.

In this construction the dative is considered as corresponding to the ablative in Latin. (§ 145. 3.) To this rule belong

1. Verbs compounded with *σύν*, *ὁμοῦ*, *μετά*, (with); as, *συζῆν τινι*, to live with any one.
2. Verbs after which *σύν*, *ὁμοῦ*, *μετά*, may be supplied consistently with the sense, such as those which signify
 - (1.) To follow (with), to converse, to mix, to be reconciled, to dwell (with.)
 - (2.) To contend, or strive with or against, &c.

Obs. 9. Verbs signifying "to contend," &c. in one point of view may come under the principle of Rule XXII, and hence are sometimes followed by an accusative with *πρὸς*; but then they signify more properly "to attack."

Obs. 10. If a dative of the *manner* or *instrument* (§ 158.) follow the verb *μιγνυμι*, to mix, instead of the dative of the person associated with, the genitive is used, governed by the word in the dative; as, *Μαῖα Διὸς ἐν φιλότῃτι μίγνισα*, *Maia* BEING EMBRACED BY JUPITER.

Note. To the principle of this rule may be referred the construction of the dative, expressing *repetition* or *succession*; as, *θύελλα θυελλῃ*, storm upon storm; *ἄλλον δ' ἂν ἄλλῳ προσίοις*, 'you might see one and then another,' (scilicet rushing to the regions of Pluto.)

For the dative, construed with the passive voice, see § 154.

§ 149. THE DATIVE GOVERNED BY IMPERSONAL VERBS.

RULE XXIV. Impersonal verbs govern the dative; as,

ἔστι μοι, it is lawful for me.

ἔδοξε αὐτῷ, it seemed proper to him (i. e. he determined).

Obs. 1. **RULE.** *Δεῖ*, *ἐλλείπει*, *διαφέρει*, *μέτεστι*, *μέλει*, *ἐνδέχεται*, and *προσήκει*, with their com-

pounds, govern the dative of a person with the genitive of a thing ; as,

δεῖ πολλῶν σοι, you have need of much.
 μέτεστί μοι τούτου, I take part in that.
 τί δέ προσήκει ἐμοὶ Κορινθίων, what are the Corinthians to me.

For the principle of this rule, as it respects the genitive, see § 144. R. XV. 1.

Rem. 1. The dative of the person is frequently omitted.

Rem. 2. The nominative agreeing with the impersonal is frequently used instead of the genitive; as, *διαφέρει τι σοι τούτο* or *τούτου*, *how does this concern you?*

Exc. I. $\delta\epsilon\iota$ and $\chi\rho\acute{\eta}$ frequently take the accusative of the person with the genitive of the thing; as,

οὐ γὰρ σὼν με δεῖ θεσπισμάτων, *for I do not want your oracles.*
οὐδὲ τί σε χρή ταύτης ἀφροσύνης, *you have no need of this folly.*

Obs. 2. From analogy the derivative substantives *χρῶς*, *χρεῖα*, *χρεία*, are often construed with the accusative and genitive; as, *ἐμὲ δὲ χρῶς γίγνεται ἀνάγκης*, *I have need of it*: *τίς χρεία σ' ἐμοῦ*, *what need have you of me?*

Exc. II. *χρή, πρέπει, and δεῖ, it behoveth,* govern the accusative with the infinitive; as,

ἡμεῖς ποιήσασθαι τὴν εἰρήνην, *we ought to make peace.*
 σοφωτέρους γὰρ δεῖ βροτῶν *It behoves those who are*
 εἶναι θεούς, *wiser than men to be gods.*

Obs. 3. The dative is used in certain phrases in which it appears to depend on an impersonal or some other verb understood; viz.

1st. After *ὥς* to show that a proposition is affirmed, not as generally true, but only with respect to a certain person; as, *μακρὸν ὥς γέροντι παρουστάλης ὁδόν, you have travelled a long way FOR AN OLD MAN; scil. ὥς φαίνεται γέροντι, long, as it appears to an old man.*

ἐπειπερ εἰ γενναῖος ὥς ἰδόντι, *but since thou art noble IN APPEARANCE ; i. e. ὥς εἰκάσαι ἐστὶ ἰδόντι, as a person having seen you may suppose.*

2d. To express the opinion or judgment of a person with

or without ὥς : as, σ' ἐγὼ τίμησα τοῖς φρονοῦσιν εἶ, *I have done honour to you ACCORDING TO THE JUDGMENT OF THE WISE* ; i. e. ὥς δοκεῖ τοῖς, &c. *as it appears to those who are wise*. Hence the common phrase, ὥς ἐμοί, or ὥς γ' ἐμοί (scil. δοκεῖ), *according to my judgment*.

For the dative governed by adverbs, see § 165.

§ 150. CONSTRUCTION OF THE ACCUSATIVE.

The accusative in Greek, as in other languages, is used to express the immediate object of a transitive verb, that on which its action is exerted, and which is affected by it ; as, λαμβάνω τὴν ἀσπίδα, *I take the SHIELD*. When used to express the remote object of a verb, or after verbs properly intransitive, it is governed by a preposition understood.

RULE. XXV. A Transitive verb, in the active or middle voice, governs the accusative ; as,

γινῶθι σεαυτόν,	<i>know thyself.</i>
ῥηπαζον τὴν πόλιν,	<i>they plundered the city.</i>
ἀγαθὸν ἀνδρὰ τιμᾷς.	<i>thou honourst a good man.</i>

Obs. 1. Several verbs in Greek are used in a transitive sense, and have an accusative as their immediate object, which in Latin are considered as intransitive and followed by some other case. These are chiefly the following ; viz.

- 1st. πείθω ; as, πείθεις τινά, *to persuade any one.*
- 2d. ὕβριζω ; as, ὕβριζεις τινά, *to insult any one.* Some times εἰς τινά.
- 3d. ἀδικέω ; as, ἀδικεῖς τινά, *to injure, or do injustice to any one.*
- 4th. Several verbs which signify *to assist, to profit, to injure* ; as, ὠφελέω, ὠφελῶ, ἐσθλαίω, ἐσθλαίω, ἐσθλαίω, ἐσθλαίω, and with these verbs the adverbs *more, very*, are expressed by the accusative neuter of the adjectives πλείων, μέγας, viz. πλείον, μέγα.
- 5th. The verbs ἀμειβομαι, ἀνταμειβομαι, τιμωρομαι ; as, ἀμειβομαι τινά, *to remunerate any one* ; τιμωρεῖσθαι τινά.

Note 1. Some of these verbs govern other cases, but then they generally convey a different idea ; thus, ὠφελεῖν τινά, *to ASSIST any one* ; ὠφελεῖν τινί, *to BE USEFUL to any one.*

Obs. 2. Many verbs are followed by an accusative, not of the object on which the action is exerted, but to which it has an immediate reference. Verbs thus used are properly intransitive, and the accusative is governed by the force of a preposition in composition with the verb, or understood after it. These are such as the following; viz.

1st. προσκυνῶ; as, προσκυνεῖν τινα, to bow the knee to any one, to adore.

2d. δορυφόρεῶ; as, δορυφορεῖν τινα, to be a spearman to any one.

So also, 3d. ἐπιτρονέουσιν, to be a tutor or guardian. 4th. λανθάνειν, to escape the notice of, or to remain unknown to. 5th. φθάνειν, to come before, prevent, or anticipate. 6th. ἐπιλείπειν, to be wanting to, or to fail. 7th. ἀποδιδράσκειν, to run away from. 8th. ἀπομάχεσθαι, to ward off; ὀμνύναι or ἐπιδόκειν τινα, to swear by any one.

9th. To these may be added intransitive verbs expressing some emotion or feeling; as, to be ashamed of, or afraid of any one; to compassionate any one, &c. &c., which are followed by the accusative of the object; thus, αἰδοῦνται τοὺς ἀρχοντας, they respected the rulers; τίς ἂν τὰς γηθήσειεν; who would rejoice at these things? ἀλγεῖν τι, to be grieved at any thing; θαρρῆεῖν τι, to take courage with respect to any thing. The accusative in such cases may be governed by a preposition understood; as, ἐπὶ, περὶ, κατὰ; or by the participle of an active verb to be supplied; as, ὁρῶν ἀκούων, &c. seeing, hearing.

Note 2. Instead of the accusative many of these verbs are often followed by a genitive or dative, according to the rules for these cases.

Obs. 3. RULE. The infinitive mood or part of a sentence is often used as the object of a transitive verb instead of the accusative; as,

λέγω πάντας εἰσφέρειν, I say that you should all contribute.

δειξάτω ὡς οὐκ ἀληθῆ λέγω, let him show that I do not speak the truth.

Note. The infinitive is also used instead of the genitive and dative after verbs governing these cases.

Obs. 4. In constructions of this kind the object of the verb is frequently expressed twice. *First*, in a noun or pronoun in the case required by the verb, and *Secondly*, in a dependent clause; as, ἀνθρώπους τε οἶδα οἷα πεπόνθασιν ὑπ' ἔρωτος, *I know men what things they have suffered from love*; Ἰωνας φοβέει μὴ μεταβάλλωσι, *you fear the Ionians lest they revolt*; ἄρ' ἐμοῦ μέμνησθε ὅποια ἔπρασσον; *do you remember me what things I did?* This construction is especially common with the demonstrative pronoun in a sort of apposition with the clause which is the object of the verb, § 133. 5. 6. The English idiom requires these and similar sentences to be rendered as follows: "*I know what things men have suffered from love*"—" *You fear lest the Ionians revolt*"—" *Do you remember what things I did?*

Obs. 5. The accusative is often governed by a transitive verb or participle understood; as, σὲ δὴ—φῆς δεδρακέναι τὰς (sc. ἐρωτῶ), *but THEE, (I ask) dost thou confess thou didst these things?* ὁ δὲ τὴν πορφύριδα (sc. ἔχων), *the man with (having) the purple robe.*

Obs. 6. In this way the words ὄνομα, ὕψος, πλῆθος, εἶδος, and others are frequently construed in the accusative; as, ἵπποδρομος σταδίου τὸ πλάτος (sc. ἔχων), *a race course (having) THE BREADTH of a stadium.*

Obs. 7. In like manner the accusative, apparently in apposition with an entire proposition, or placed in the beginning of a sentence to express the *leading idea*, may be considered as depending on some preposition or verb understood; as, Ἑλένην πτάνωμεν Μενέλεω λύπην πικράν, *let us slay Helen (sc. εἰς, in order to; or, ποιῶντες, causing) bitter grief to Menelaus*; μητέρα δς—ἄψ' ἔτι (i. e. περὶ or κατὰ μητέρα), *as to your mother—let her return.*

Obs. 8. RULE. An intransitive verb used transitively governs the accusative; as,

πολεμεῖν πόλεμον, *to wage war.*

This is done

1st. When the accusative is a substantive of a similar signification with the word that governs it; as, ζῆ βίον ἡδιστον, *he lives a very agreeable life.*

Note. To this principle of construction may be referred such phrases as φρονεῖν μέγα (scil. φρόνημα), *to be proud*; θάνατα μὲν φρόνει (sc. φρονήματα), *think as becometh an immortal.*

- 2d. When they only signify *to cause* that state or feeling which they express as intransitives; as, ἤξεν χεῖρα, *he caused the hand to move forward*, i. e. *he stretched out the hand*; αὐτὰρ πηγαὶ ῥέουσιν γάλα καὶ μέλι, *the fountains caused milk and honey to flow*; i. e. *the fountains flowed with milk and honey*. So Virgil;

“Et duræ quercus sudabunt roscida mella.”

Obs. 9. A passive verb used in an active sense governs the Accusative, § 74. Obs. 5. § 154. Obs. 4.; as, ἡρνήται πορεύειν, *they refused a conveyance*.

§ 151. VERBS GOVERNING THE ACCUSATIVE AND GENITIVE.

Many active verbs, together with the accusative of the direct object, govern also another word to which the action has an indirect or remote reference, in the *genitive*, *dative*, or *accusative*, as the nature of that reference may require.

RULE XXVI. Verbs of *accusing*, *condemning*, *acquitting*, and the like, govern the accusative of the person with the genitive of the crime; as,

διώκομαι σέ δειλίας, *I accuse you of cowardice.*

ἀπολύω σέ τῆς αἰτίας, *I acquit you of this blame.*

The genitive after verbs of accusing, is often governed by a preposition or some other word interposed, by which the expression is rendered more emphatic; as,

ἐγράψατο (μὲ) τούτων αὐτῶν ἕνεκα, *he accused me of these same things.*

διώκω σε περὶ θανάτου, *I accuse thee of a capital crime.*

φεύγειν ἐπ' αἰτίᾳ φόνου, *to be accused of murder.*

Obs. 1. Verbs of accusing, &c. are such as ἐπέξειμι, γράφομαι, διώκω, ἐπαυτίζομαι, *to accuse or criminate*; φεύγω, *to be accused*, or *to defend*; αἰτέω, *to gain one's suit*; ἄλλωμι, *to lose one's suit*; δικάζω, *to judge*; λαγχάνω, *to commence a suit*; ἐπιλαμβάνομαι and ἀντιλαμβάνομαι, *to blame*, &c. ἀπολύω, ἀφίημι, ἀποψηφίζομαι, &c. *to acquit*.

Obs. 2. Verbs of this signification compounded with κατὰ take the *person* in the genitive, and the *crime* or *punishment*

in the accusative; as, *κατηγοροῦσι σοῦ σέβειν*, *they charge sedition against you*. Sometimes the crime or punishment is also in the genitive; as, *καταγινώσκω σοῦ θανάτου* or *θανάτου*: but the punishment seldom with any word except *θανάτου*, and the crime only after *κατηγορέω*; as, *παρανόμων αὐτοῦ κατηγορεῖν*.

Obs. 3. Verbs of accusing sometimes govern the dative; as, *ἐγκαλῶ σοι προσδοσίαν*, *I accuse thee of treason*.

RULE XXVII. Verbs of *hearing, enquiring, learning, &c.* govern the genitive of the person with the accusative of the thing; as,

ἤκουσε τοῦ ἀγγέλου ταῦτα, *he heard these things from the messenger*.

πυνθάνεσθαι τί τινος, *to hear any thing from any one*.

The genitive under this rule is probably governed by a preposition understood; as, *ἀπὸ, ἐκ*.

§ 152. VERBS GOVERNING THE ACCUSATIVE AND DATIVE.

A transitive verb governs the accusative and dative when, together with the *immediate object* of the action, it is followed by the person or thing in relation to which it was exerted. The more common constructions of this kind are comprehended under the following rule: viz.

RULE XXVIII. Verbs of *comparing, giving, declaring, promising, and taking away*, govern the accusative and dative; as,

ἐπισχνέομαι σοι δέκα τάλαντα, *I promise you ten talents*.

λοιγὸν ἀμῦναι τοῖς ἄλλοις, *to avert the plague from others*.

Obs. 1. After verbs of promising, declaring, and the like, the promise or declaration, forming part of a sentence and sometimes a number of sentences, often stands as the accusative with the dative of the person; as,

Ἀλέξανδρος ἀπέστειλε τοῖς Ἕλλησι θεὸν αὐτὸν ψηφίσασθαι, *Alexander ordered the Greeks to vote him a god*.

εἰπέ μοι τί αὐτίφ χρῆσις, *tell me what you would do with him*.

Obs. 2. Instead of the dative of the person the accusative with $\pi\rho\acute{o}\varsigma$ is often used, and sometimes without it.

Obs. 3. In all constructions under this rule, both in Latin and Greek, the verb together with the accusative after it, are to be regarded as expressing the amount of what is done to the remote object in the dative. Thus in the expression *narras fabulam surdo*, the words *narras fabulam* express the whole amount of what is done (*surdo*) to the deaf man. With verbs of taking away, the English idiom requires the dative to be rendered by *from*; as, *eripuit mihi gladium*, he forced the sword away from me. On this account, some have supposed that the dative in such expressions in Latin is governed by some such word as *existentem* understood; and others, to obviate the difficulty, have given the Greek an ablative. All this perplexity arises evidently from overlooking the principle of the construction. While the English idiom expresses that *from which* a thing is taken away, the Latin and Greek, with no less elegance on the general principle of the rule, express in the dative that *to which* the act of taking away is done. Thus in the above expression, *eripuit gladium* together, expresses what is done (*mihi*) to me. So also Terence: *SENI animam extinguere ipsi*;—*ADOLESCENTI oculos eriperem*, TO THE OLD MAN, I would put out the breath;—TO THE YOUNG MAN, I would tear out the eyes. In Greek, $\Theta\acute{\epsilon}\mu\iota\sigma\tau\iota\delta\epsilon\kappa\alpha\sigma\tau\acute{o}\varsigma$, TO THEMISTIS, he took away the cup; i. e. taking away the cup was what he did TO Themistis; according to the English idiom, he took away the cup FROM Themistis. [See Hunter's Notes on Liv. B. I. Chap. I. line 2. *Ænææ Antenorique*, &c.]

Obs. 4. Verbs of giving, govern the genitive and dative when their direct object is in the genitive, according to Rule XV.; as, $\mu\epsilon\tau\alpha\delta\iota\delta\omega\mu\iota\ \sigma\omicron\iota\ \tau\acute{\omega}\nu\ \chi\rho\eta\mu\alpha\tau\omega\upsilon$, I share the property with you.

§ 153. VERBS GOVERNING TWO ACCUSATIVES.

Many verbs have the accusative not only of the nearer and more immediate object of the action, but also of the more remote object; i. e. the person or thing to which the action with its immediate object passes, usually preceded in English by the preposition *to*; hence,

RULE XXIX. Verbs of asking and teaching, clothing, concealing, depriving; speaking or doing well or ill, and some others, govern two accusatives, the one of a person the other of a thing; as,

θηβαίους χρήματα ἤτησαν,	they sought money from the Thebans.
διδάσκουσι τοὺς παῖδας σωφρο- σύνην,	they teach their youths probity.
τί ποιήσω αὐτόν;	what shall I do to him?

Obs. 1. The *immediate* object of verbs which signify “to do,” or “to speak,” is the action done or the word spoken; the *remote* object is the person or thing to which it is done or spoken; thus,

ποιεῖν ἀγαθὰ (scil. ἔργα) *τινα*, to do good to any one.
λέγειν κακὰ (sc. ἔπη) *τινα*, to speak evil of any one.

Instead of these adjectives with verbs of this signification, the adverbs εὖ and κακῶς are frequently joined; thus, κακῶς ποιεῖν *τινά*, to do a person evil; εὖ λέγειν *τινά*, to speak well of a person. Sometimes these words are in composition with the verb; as, εὐλογεῖν, κακολογεῖν, εὐεργετεῖν, κακουργεῖν—in which the accusative becomes the direct object, and is governed by the compound transitive verb; as, κακουργεῖν *τινά*, to maltreat a person.

On the same principle several verbs, such as λουδοῦμαι, λυμάνομαι, &c. which are usually followed by a dative, frequently take an accusative.

Obs. 2. When a verb admits of either of the words that follow it as its immediate object, they are both put in the accusative; thus ἐνδύειν *τινά τὸν χιτῶνα*, to clothe a person with a tunic, and, to put a tunic on a person, convey the same idea.

Obs. 3. A transitive verb, besides the accusative of the immediate object, may be followed by the accusative of a noun of similar signification with itself; as, δὲν Ζεὺς φιλεῖ παντοίην φιλότητα, whom Jupiter loves with great affection; ἐνίκησε τοὺς βαρβάρους τὴν ἐν Μαραθῶνι μάχην, he conquered the barbarians in the battle of Marathon.

Obs. 4. When ποιεῖσθαι, with a noun derived from a transitive verb, is used as a circumlocution for the verb itself, it will of course be followed by two accusatives; thus, ποιεῖσθαι τὴν μάθησιν for μαθάνειν; ποιεῖσθαι τὴν ἀρπαγὴν for ἀρπάζειν; as, σκεύη καὶ ἀνδράποδα ἀρπαγὴν ποιησάμενος, plundering the furniture and slaves; sc. making plunder of, &c.

Obs. 5. Verbs which signify to call or name, to make, to choose, besides the accusative of the person, may be followed by the accusative of an adjective or substantive being the pre-

dicare which the verb affirms of its immediate object. In this construction the verb *εἶναι* is frequently interposed; thus, σοφιστὴν ὀνομάζουσι τὸν ἄνδρα, or τὸν ἄνδρα εἶναι, *they call the man a philosopher*.

Obs. 6. The accusative neuter of pronouns and adjectives is often admitted in this construction, as well as with verbs which govern the genitive or dative, when the accusative of the substantive could not be used; as,

τοῦτό με ἥδίκησας, *he has injured me in this.*
 τί χρῶμαι αὐτῷ; *for what may I use it?*

Obs. 7. Instead of the second accusative, many verbs under this rule frequently take the genitive or dative; and, on the other hand, some verbs which are usually followed by an accusative with the genitive or dative, sometimes take the double accusative; thus, δς δὴ πολλὰ καὶ ἀνθρώποισι (for ἀνθρώπους) ἐώρεε, *who verily inflicted many evils on men*; ἀποστερεῖν τινα τὰ χρήματα, and τῶν χρημάτων, *to deprive a person of his goods*.

Obs. 8. The second accusative is often to be explained by a preposition after such verbs as προκαλέω, ἀναγκάζω, αποκτενῶμαι, and verbs which signify to divide, as; διαίρω, δάζω, &c.; as, προκαλεῖσθαι τινα (εἰς) ὑπονόας, *to invite a person to a treaty*; Κύρος τὸ στράτευμα κατένειμε (εἰς) δώδεκα μέρη, *Cyrus divided the army into twelve parts*.

Note. With verbs of dividing, the whole which is divided is sometimes put in the genitive, and the word μέρος, μοῖρα, &c., referred to the verb; as, δώδεκα Πέρσων οὗτοι διαίρεται, *the tribes of the Persians were divided into twelve*, for, *the Persians were divided into twelve tribes*; μοίρας δ' εἶλεν ἐξ καὶ ἰππέων καὶ πελιδνῶν, *literally, he divided the parts of cavalry and infantry into six*; i. e. *he divided the cavalry and infantry into six parts*. Thus imitated in Latin, Cic. de Orat. Deinde eorum generum quasi quædam membra disperitat, *for ea genera quasi in quædam membra, &c.*

§ 154. CONSTRUCTION OF CASES WITH THE PASSIVE VOICE.

The passive voice is usually followed by a genitive of the doer, governed by the prepositions ὑπό, ἐκ, παρὰ, πρός, and consequently, the government of the case falls under the rules for prepositions; as, μὴ νικῶ ὑπὸ τοῦ κακοῦ, *be not overcome of evil*. Sometimes, though very seldom, it follows the preposition in the dative; as, ὑπὸ σατραπατῆς διοικεῖσθαι, *to be governed by viceroys*. But instead of this, and equivalent to it, the dative

without a preposition is common; hence the two following rules.

RULE XXX. Passive verbs frequently govern the dative of the doer; as,

<i>ἐπράττετο αὐτοῖς τὰ τῆς πό-</i>	<i>the affairs of the city were con-</i>
<i>λεως,</i>	<i>ducted by them.</i>
<i>πεποιηται μοι,</i>	<i>it has been done by me.</i>

Note. This construction most commonly takes place with the perfect passive, and the dative is equivalent to the genitive with *ἐκ*, which is in common use; as also *πρὸς*, and sometimes *παρὰ*, *ἐκ* or *ἐξ*, and *ἀπὸ*. On the same principle, the verbal adjectives in *τός* and *τιός*, having a passive signification, govern the dative of the doer. See § 147. *Obs.* 2.

RULE XXXI. When a verb in the active voice governs two cases, in the passive it retains the latter case; as,

<i>κατηγορέομαι κλοπῆς,</i>	<i>I am accused of theft.</i>
<i>ἰδὸθι μοι πᾶσα ἐξουσία,</i>	<i>all power is given to me.</i>
<i>μουσικὴν μὲν ὑπὸ Λάμπρου</i>	<i>being taught music by Lam-</i>
<i>παιδευθεῖς,</i>	<i>prus.</i>

Obs. 1. Any passive verb may be followed by an accusative of similar signification with itself, on the principle laid down § 153. *Obs.* 3.; as, *τύπτεται πληγὰς πολλὰς*, *he is struck with many blows.*

Obs. 2. When a verb in the active voice governs the accusative with the *dative of a person*, the passive frequently retains the *former* case, the latter being used as the subject of the verb. Thus, the same idea may be expressed in three different ways; viz.

- 1st. With the active voice; as, *ὁ δῆμος ἐπίστευσε Λυκούργῳ τὴν τῆς πόλεως ἐπιμέλειαν*, *the people committed the care of the city to Lycurgus.*
- 2d. By the passive voice with the *latter* case; as, *Λυκούργῳ ἐπιστεύθη ὑπὸ τοῦ δήμου ἡ τῆς πόλεως ἐπιμέλεια*, *the management of the city was entrusted to Lycurgus.*
- 3d. By the passive voice with the *former* case, according to the *Obs.*; as, *Λυκούργος τὴν τῆς πόλεως ἐπιμέλειαν*

ὕπὸ τοῦ δήμου ἐπιστεύθη, *Lycurgus was entrusted with the management of the city by the people.*

The following are examples of this construction : οἱ ἐπιτραμμένοι τὴν φυλακὴν, *those entrusted with the watch* ; for οἷς ἡ φυλακὴ ἐπιτέτραπτο : τὴν δ' ἐκ χειρῶν ἀρπάζομαι, *she is torn from my hands* ; for ἡ δ' ἐκ χειρῶν ἀρπάζεταιται.

Hence, also, such phrases as the following : Αἰθίοπες παρδαλέας ἐναμμένοι, *the Ethiopians girded with panthers' skins* ; λείπει δέλιον ἐγγεγραμμένην ξυνθήματα, *he leaves a tablet inscribed with writings* ; because in the active voice it would have been ἐνάπειν Αἰθίοπας παρδαλέας—ἐγγράφειν ξυνθήματα δέλιῳ. The accusative, in almost all such cases, may be explained by supplying κατὰ. This construction is imitated in Latin in such expressions as "*inscripti nomina regum flores,*" *flowers inscribed with the names of kings.*

Note. This construction used in Latin only as a Græcism, is common in English with such verbs as, *to ask, teach, offer, promise, pay, tell, allow, deny,* and the like ; as, *He allowed me great liberty* ; passively, *great liberty was allowed me,* or, *I was allowed great liberty.* So, they were offered (to) me, or I was offered them. See English Grammar, § 49. *Obs.* Crompton's Etymology, p. 270.

Obs. 3. On the same principle *the part affected*, (§ 144. 3.) is often put in the accusative after the passive voice ; thus, instead of τὸ τραῦμά μου ἐπιδεῖται, *my wound is bound up*, the genitive is changed into the nominative to the verb, and the nominative or part affected into the accusative ; thus, (ἐγὼ) ἐπιδέομαι τὸ τραῦμα, *I am bound up as to my wound* ; Προμηθεὺς ἐκείρετο τὸ ἥπαρ, literally, *Prometheus was torn out as to his liver* ; i. e. *his liver was torn out.* See also § 157. *Obs. 1.*

Obs. 4. When the passive is used in a middle sense, (§ 74. *Obs. 5.*), it becomes deponent, and may be followed by an accusative in the same manner as the active voice ; as, παρῆσκευασμένοι πάντα ἔπλεον, *having provided every thing, they sailed* ; ἤρνηται πορταίαν, *they refused a conveyance.*

§ 155. CONSTRUCTION OF CIRCUMSTANCES.

Words and phrases are often thrown in between the parts of a sentence in an adverbial manner, to express some CIRCUMSTANCE connected with the idea of the simple sentence, and which do not depend for their case on any word in the

sentence to which they belong, but on a preposition or adverb, or other word understood; as,

ἐξελάνει σιαθμοὺς δύο εἰς Ἴσσοῦς, καὶ ἐνταῦθα ἔμεινεν
 ἡμέρας τρεῖς. *he advanced TWO DAYS' JOURNEY to*
Issus, and remained there THREE DAYS.
 μεγάλη σπουδῇ πάντα ἐπράττετο, *every thing was done*
WITH GREAT HASTE.

Under the general name of circumstances may be included words which indicate 1. The remote cause or origin, § 156. 2. A particular qualification or direction of a general expression, § 157. 3. Cause, manner, or instrument, § 158. 4. Place, § 159. 5. Time, § 160. 6. Measure, § 161. 7. Price, § 162. 8. Exclamation, § 163.

§ 156. I. THE REMOTE CAUSE OR ORIGIN.

RULE XXXII. The *cause, source, or origin*, and the *part affected*, are put in the genitive; as,

μακάριος τῆς τύχης,	<i>happy from his fortune.</i>
φιλεῖ αὐτὸν τῆς ἀρετῆς,	<i>he loves him on account of his virtue.</i>
λύκον κρατεῖν ὠτων,	<i>to take a wolf by the ears.</i>

Obs. 1. Instead of the genitive the accusative is often used, governed by κατὰ, διὰ, &c. understood.

Obs. 2. The circumstance of *cause* expressed by the genitive differs from that expressed by the dative; the genitive expresses the remote or moving cause;—the dative, the immediate or effective cause.

Obs. 3. The *material* of which a thing is made is expressed in the genitive; as, σχεδίας διφθερῶν, *rafts made of skins.* See § 142. **Obs. 4.**

Note. The genitive of the material is considered by some Grammarians as depending on ἐκ or ἀπὸ understood; and an argument in favour of this ellipsis is drawn from the circumstance of ἐκ or ἀπὸ being sometimes expressed. In all such passages the preposition seems to contain a more direct reference to the material than could be done by the common construction, especially if a passive participle be likewise used; as, ἔδρα ἐξ ἀδάμαντος πεποιημένη, *a seat made of adamant.* Sometimes the dative is used for the genitive when the material of which any thing is made may be considered also as the means by which it is made; as, αἱ μὲν γὰρ κέρασσι τετελέχεται, αἱ δ' ἐλέφαντι, *some were made of horn, some of ivory.*

§ 141. CIRCUMSTANCES OF LIMITATION.

A particular qualification of a general expression, made in English by the phrase "*in respect of*," "*with regard to*," is expressed by the genitive and dative; or, more briefly, as follows:

RULE XXXIII. *Respect wherein* is expressed in the genitive, sometimes in the dative. § 141. I.

I. In the GENITIVE; as,

ἐγγύτατα αὐτῷ εἰμι γένους,	<i>I am very near him in respect of kin.</i>
δασὺς δένδρων,	<i>thick with trees.</i>
πληστοὶ ἀλλήλων,	<i>near (in respect of) each other.</i>

The genitive is thus used.

1. After *ἔχει*, in the sense of to be (*se habere*), with such adverbs as *εἰ, ὥς, ὅπως, πῶς, οὕτως, καλῶς, &c.*; as, *παιδείας οὕτως ἔχει, he is so in respect of learning; καλῶς ἔχειν μέθης, to be pretty drunk; ἦκω* is used in the same way; as, *Τέλλος τοῦ βίου εἰ ἦκων, Tellus being well advanced in (respect of) life.*
2. After other verbs; as, *ἐπειγισθαι ἄρῃος, to be in haste with respect to the battle.*
3. After adjectives; as, *ἄπαις ἀρρένων παίδων, childless with respect to sons.*
4. With adverbs; as, *πρόσω ἀρετῆς ἀνήκειν, to carry it far with respect to virtue.*
5. With substantives; as, *ἀγγελία τῆς Χίου, the relation concerning Chios.*
6. With entire propositions; as, *εἰ πατὴρ νέμει τιν' ὄραν τοῦ καλῶς πράσσειν δοκεῖν, if he possesses any care of his father, IN RESPECT OF his appearing to prosper.*

Obs. 1. *Respect wherein* is also put in the accusative governed by *κατὰ* understood; viz. when the idea expressed by a verb or adjective is to be more accurately determined by an additional circumstance; as, *τὸν δάκτυλον ἀλγῶ, I am pained in my finger; χειρὶν οὐ δέμας, οὐδὲ φρένας, inferior neither in body nor mind; πόδας ὠκὺς Ἀχιλλεύς, Achilles swift of foot.*

Note 1. This is the construction so often imitated by the Latin poets; thus, *Os humerosque deo similis*.

Note 2. The accusative in this construction is in signification adverbial, and hence is frequently used as an adverb; thus, ἀρχήν, *above all, originally*; τάχος, *quickly*; τέλος, *finally*; τὴν πρώτην, *at first*, &c.; κατὰ being understood. So also such expressions as τὸ ἐναντίον, *on the contrary*; τὸ λεγόμενον, *according to the proverb*, &c.

II. In the DATIVE.

This case is used in a sense nearly similar, to express that *with respect to* which a thing is affirmed *to be* or *take place*. The extensive use of this construction in Greek may be illustrated by the following examples:

1. ἄξιος ἦν θανάτου τῇ πόλει, *he was worthy of death, with respect to THE STATE*; i. e. *he was guilty of a capital crime against the state*.
2. καὶ δὴ μεθίεν χολεποῖο χόλοιο Τηλεμάχῳ, *and now they laid aside their grievous anger against (with respect to) TELEMACHUS*; so ἔγωγε λίσσομαι Ἀχιλλῆϊ μεθέμεν χόλον, *I will pray him to lay aside his anger against ACHILLES*.
3. τὸ μὲν ἔξωθεν ἀπτομένῳ σῶμα οὐκ ἄγαν θερμὸν ἦν, *the surface of the body was not very hot WHEN ONE TOUCHED IT, (with respect to one touching it.)*
4. Ἐπιδάμνός ἐστι πόλις ἐν δεξιᾷ ἐσπλέοντι τὸν Ἰόνιον κόλπον, *Epidamnus is a city on the right hand AS YOU ENTER (with respect to one entering) the Ionian bay*.
5. δωδεκάτῃ δὲ οἱ ἡὼς κειμένῳ, *the twelfth day SINCE HE lay (to him lying.)*
6. Ἡρακλεῖ μὲν δὴ ὅσα αὐτοὶ Αἰγύπτιοι φασὶ εἶναι ἔτια ἐς Ἀμασιν, *the Egyptians themselves tell how many years passed FROM HERCULES (or, since the death of Hercules) to Amasis*.
7. τιμὴν ἀρνόμενοι Μενελάῳ, *looking for the advantage (or pleasure) OF MENELAUS*.
8. ὀρχησάμενοι θεοῖσι, *dancing in honour of THE GODS*.

Rem. Respect wherein is also sometimes expressed in the dative governed by ἐν understood; as,

ποσὶ ταχύς, swift of foot.

§ 158. III. THE CAUSE, MANNER, AND INSTRUMENT.

RULE XXXIV. The *cause*, *manner*, and *instrument* are put in the dative; as,

φόβῳ ἔπρατιον,	<i>I did it from fear.</i>
ἔγενετο τῷδε τῷ τρόπῳ,	<i>it happened in this manner.</i>
πατάσσειν ῥάβδῳ,	<i>to strike with a stick.</i>

Obs. 1. The *CAUSE* or *motive* may be considered as *internal* or *external*. The *internal cause* represents the act as proceeding from some particular state or disposition of the subject, or quality residing in it, and contains the answer to the question *from what?* or *whence?* and consequently may generally be rendered *from*: εὖνοια γ' αὖδῶ, *I speak FROM GOOD-WILL*. The *external cause* represents the action as caused by something without the agent, and may generally be rendered "for," "on account of," sometimes "according to," "in consequence of;" as, χρήμασιν ἐπαιφόμενος, *elated with, or in consequence of riches*; Λεοντίων κατοικίσει, *for, i. e. in order to the re-establishment of the Leontines*, the motive being derived from the end; θαυμάζω τῇ ἀποκλείσει μου τῶν πυλῶν, *I am astonished AT the shutting up of my gates*.

Obs. 2. In this construction the dative expresses the nearer or immediate cause, the more remote being usually expressed by the genitive, or by διὰ with the accusative, (§ 156. *Obs.* 1. 2.); as, ἀσθενεία σωμάτων διὰ τὴν σιτοδείαν περὶχόουν, *they (the Lacedemonians) gave way from the weakness of their bodies induced by want of provisions*.

Obs. 3. The dative of the cause is probably governed by the preposition ἀμφι, περὶ, or ἐπὶ understood. Sometimes they are expressed; but whether with or without a preposition, the whole expression is adverbial in its nature; and hence, disregarding its case, a neuter adjective or pronoun is sometimes put in the same construction with it, in the accusative; as, εἴ τις μέγα ἦν τὸ σῶμα φύσει, ἢ τροφῇ, ἢ ἀμφοτέρω, *if the body of a person was large naturally, or by nourishment, or BOTH*.

Obs. 4. The dative of the *MANNER* is governed by ἐν or σὺν understood, and may be considered as adverbial. Hence, perhaps, verbs of punishing are followed by the punishment in the

dative; as, *ζημιῶν τινα θανάτῳ, φυγῇ, &c.* to punish any one with death, with banishment, &c.

Obs. 5. The dative of the INSTRUMENT OR MEAN may be a person; as, *τοῖς παροῦσιν ἐπέχριζεν*, he built the wall by means of those who were present. It is also put with substantives; as, *κινήσεις τῷ σώματι*, motions made with the body.

Note. Hence the construction of *χρησθαι* with the dative; that which we use being considered as an instrument. On the same principle the dative is put after other verbs which imply the idea of using; *τεκμαίρεσθαι τοῖς πρόσθεν ὁμολογημένοις*, to infer from what was granted; i. e. to use as proofs the things formerly granted.

Obs. 6. Instead of the dative, the prepositions *ἐν, ἀπὸ, διὰ, οὖν*, with their cases are sometimes used.

§ 159. IV. CIRCUMSTANCES OF PLACE.

The circumstances of place respect *motion to, or from, or through a place*, and *motion or rest in a place*; in all of which the Greek writers generally use a proper name with a preposition; thus, *ἐξ Ἀθηνῶν*, from Athens; *εἰς Βριταννίαν*, to Britain; *ἐν Πυλῷ*, in Pylos; *διὰ τῆς πόλεως*, through the city. But,

RULE XXXV. The place *where*, without a preposition, is expressed in the genitive or dative; as,

Μαραθῶνι, at Marathon; *Ἀργεῖος*, at Argos.

Obs. 1. In this construction the genitive may be governed by *ἐπὶ* or *περὶ*; and the dative by *ἐν* understood. The preposition is also often understood before common nouns denoting place; as, *ἔρχεσθον κλισίην*, they two came to the tent.

Obs. 2. The genitive after *εἰς*, to a place, or *ἐν*, in a place, is governed by a substantive understood; as, *εἰς ἔδου*, (sc. *δόμον*), to Hades; *ἐν Ἀργεῖος* (sc. *πόλει*), at Argos. § 142.

Obs. 1.

Obs. 3. The terminations *-θι* and *-σι*, added to a noun, denote *AT a place*; as, *ἀγροθι*, in the country; *Θεβῃσι*, at Thebes; *-δε* and *-σε* *TO a place*; as, *Ἀθήνασδε*, to Athens; *κλισίηνδε*, to the tent; *-θεν* and *-θε*, *FROM a place*; as, *κλισίῃθεν ἀνέσπετο ἔγχος*, he took a spear from the tent. § 120. 6.

§ 160. V. CIRCUMSTANCES OF TIME.

RULE XXXVI. Time *when* is put in the dative; time *how long*, in the accusative; as,

WHEN; *ἡμέρα τρίτη*, on the third day.
HOW LONG; *τρεις ὅλους μῆνας παρέμεινεν*, he remained three whole months.

Obs. 1. When the reference is to a *fixed* time at which a thing took place, the dative is used as in the rule; but if the idea of *duration* is implied, it is put in the accusative; as, *τὰς ἡμέρας καὶ τὰς νύκτας*, by day and by night; sometimes in the genitive; as, *ἐκάκως ἐπὶ Ἡρακλήει τῶν προτέρων ἐτῶν*, Hercules distressed us in former years.

Obs. 2. Time *how long*, may respect the time *during which* since which, or *after which* some event took place. The first is put in the accusative as above; the *second* is more commonly expressed in the genitive; as, *πολλοῦ αὐτοῦ οὐχ ἑώρακα χρόνου*, I have not seen them for a long time; the *third*, generally in the dative; as, *οὐ πολλαῖς ἡμέραις ὕστερον*, not many days after. But sometimes in the genitive, when protracted and indefinite; as, *ἐκείσε οὐκ ἀφικνεῖται ἐτῶν μυρίων*, he comes not thither in ten thousand years. In this, however, there is some variety.

§ 161. VI. CIRCUMSTANCES OF MEASURE.

The circumstances of measure respect *magnitude*, *distance*, and the measure of *excess*, as follows:

RULE XXXVII. The measure of *magnitude* is put in the genitive; as,

ἀνδρὶς δωδεκα πηχέων, a statue of twelve cubits.

RULE XXXVIII. The measure of *distance* is put in the accusative, sometimes in the dative; as,

Ἐφεσος ἀπέχει τριῶν ἡμέρων ὁδὸν or ὁδῶ, Ephesus is distant three days' journey.
πεντεκαίδεκα πήχεις ὑψώθη τὸ ὕδωρ, the water rose fifteen cubits.

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Many adverbs
Latin and Greek have the force of
as will appear in the following rules.
times used in the following rules.
that time; *ὁ ἄνθρωπος*, the outward

RULE XLII. Derivative adverbs govern the case of their primitive.
ἀξίως ἡμῶν, in a manner worthy
μάλιστα πάντων, most of all.
ὁμοίως τοῖς ἄλλοις, in a manner similar
πᾶρα νῆα, without the ship.

§ 165. ADVERBS AS PREPOSITIONS.

Adverbs having the force of prepositions case with the prepositions which, in Latin, thus, *ὁμοῦ, ἅμα*, together, having the dative; *ἐνεκα*, on account of, resembling the primitive. This general principle authorizes the following rules:

RULE XLIII. Some adverbs of place and quantity, likewise of number and reception, govern the genitive;

ἄχρι τῆς σήμερον ἡμέρας, to the day;
ὅθ' γῆς εἰμι, to the earth.

Obs. 1. To these may be added *ἀντι*, against, distinction, concealment, separation, also nouns used adverbially, as, *χάρι, δίκην ποταμῶν*, like rivers.

The adverbs which come under the following heads govern the case of the noun which they govern:
ἀνεν, ἄτερ, δίχα, χάρις, without;
ἀντι, against, opposite;
ἄχρι, μέχρι, to, until;
ἐνεκα, on account of;
ἐγγύς, πλησίον, near;
ἄσπερ, as;
ἄνευ, without;
ἐντός, ἔσω, εἰσω, within;
ἐκτός, except, but;
μεταξύ, among;
πρόσθεν, before;
πέραν, ἐπέκεινα, beyond.

Exc. 1. *ἄχρι* and *ἄλλως* sometimes govern the accusative.

Exc. 2. *πλήν*, except, has sometimes the genitive.

Obs. When measure of *magnitude* or *distance* is found in the nominative after a substantive verb or in the accusative after an infinitive, the construction is according to § 139. III.

RULE XXXIX. The measure of *excess* is put in the dative after the comparative degree ; as,

ἐννιαυτῷ πρεσβύτερος, *older by a year.*

Obs. Hence the expressions πολλῷ, ὀλιγῷ, βραχεῖ, &c. with the comparative. It is, however, sometimes put in the accusative ; as, πολὺ μείζων, *much greater* ; πολλὸν ἀμείνων, *much better.*

§ 162. VII. CIRCUMSTANCE OF PRICE.

RULE XL. The *price* of a thing is put in the genitive ; as,

δός τοῦτο δραχμῆς, *give this for a drachma.*

Obs. The price is put sometimes in the dative, with the preposition ἐπὶ expressed or understood ; as, ἐπὶ μισθῷ μεγάλῳ, *for a great reward.* Sometimes in the accusative ; as, πιπράσκει ὁ κακὸς πάντα πρὸς ἀργύριον, *the wicked sell all things for silver.*

§ 163. VIII. EXCLAMATION.

RULE XLI. Exclamations of *praise*, *indignation*, *compassion*, &c. are put in the genitive, sometimes in the accusative ; as,

τῆς ἀναιδεας,	<i>O the impudence !</i>
φθεῦ τοῦ ἀνδρός,	<i>Alas ! the man.</i>
ὦ ἐμὲ δειλαιον,	<i>O wretched me !</i>

Obs. Sometimes with the genitive there is an addition of the nominative ; as, οἱμοὶ τῶν ἐμῶν ἐγὼ κακῶν, *ah ! my miseries.* Ἰῶ, οὐαί, οἶ, and ὦ, govern the Dative ; as, ἰὼ μοι, *woe is me.*

§ 164. CONSTRUCTION OF ADVERBS.

Adverbs are joined to adjectives, verbs, and other adverbs, to express some circumstance, quality, or manner of their signification.

Many adverbs in Greek have the force of prepositions in Latin and English. These are often joined with substantives, as will appear in the following rules. They are also some times used as substantives or adjectives ; as, ἀπὸ τοῦ, *from that time* ; ὁ ἔξω ἀνθρώπος, *the outward man*. § 130. Obs. 1. 2d.

RULE XLII. Derivative adverbs commonly govern the case of their primitives ; as,

ἀξιως ἡμῶν,	<i>in a manner worthy of us.</i>
μάλιστα πάντων,	<i>most of all.</i>
ὁμοίως τοῖς ἄλλοις,	<i>in a manner similar to the rest.</i>
πᾶρα νῆα,	<i>without the ship.</i>

§ 165. ADVERBS AS PREPOSITIONS.

Adverbs having the force of prepositions govern the same case with the prepositions which, in meaning, they resemble ; thus, ὁμοῦ, ἅμα, *together*, having the force of σὺν, govern the *dative* ; δινεκα, *on account of*, resembling διὰ, governs the *genitive*. This general principle authorizes the two following rules :

RULE XLIII. Some adverbs of *time*, *place*, and *quantity*, likewise of *number*, *order*, and *exception*, govern the *genitive* ; as,

ἄχρι τῆς σήμερον ἡμέρας,	<i>to this day.</i>
οὗ γῆς εἰμι ;	<i>where am I ?</i>

Obs. 1. To these may be added adverbs of *cause*, *comparison*, *distinction*, *concealment*, *separation*, or *exclamation* ; and also nouns used adverbially, as, χάριν, δίκην, ἐνώπιον, &c. ; as, δίκην ποταμῶν, *like rivers*.

The adverbs which come under this rule are the following : ἀνευ, ἀτερ, δίχα, χάρις, *without* ; ἀντικρῶ, ἀντικρῶς, ἀπαντικρῶ, *against, opposite* ; ἄχρι, μέχρι, *to, even to* ; δινεκα, δινεκα, *on account of* ; ἐγγύς, πλησίον, ἄγχι, ἄσπον, *near* ; ἐκτός, ἔξω, ἔκτοσθεν, *without* ; ἐντός, ἔσω, εἰσω, ἐντοσθεν, *within* ; πλήν, παρ-εκτός, *except, but* ; μεταξύ, *among* ; ὀπίσω, ὀπισθεν, *behind* ; πρόσθεν, *before* ; πέραν, ἐπέκεινα, *beyond*, &c.

Exc. 1. ἄγχι and ἄλλως sometimes govern the *dative*.

Exc. 2. πλήν, *except*, has sometimes the *nominative* after it ;

as, *πλὴν οἱ τῶν παιδῶν διδάσκαλοι*, EXCEPT THE TEACHERS of the boys.

Note. Adverbs of the final cause are frequently omitted; as, *ἔγραψα τοῦτο*, I wrote for this reason, sup. *ἐνεκα*.

Obs. 2. Adverbs of time, place, &c., are frequently changed by the poets into adjectives; as, *οἷδε πανημέριοι μολπῇ θεὸν ἱλάσκοντο*, they propitiated the god with song THE WHOLE DAY.
§ 131. *Obs.* 6.

Certain adverbs are joined sometimes with one case and sometimes with another; as follows:

- 1st. *ἀμυγα*, *ἀμυγδην*, *ἐγγύς*, *ἐγγύθεν*, *πάρεγγυς*, *σύνεγγυς*, *ἐξῆς*, *ἐφεξῆς*, *σχεδόν*, *σχεδόνθεν*, *αὐτοσχεδόν*, are put with the GENITIVE OR DATIVE.
- 2d. *ἀγχι*, *ἀγχόθι*, *ἐκποδῶν*, *πλησίον*, *ἐπίπροσθεν*, oftener with the GENITIVE.
- 3d. *ἀνάπαλιν*, *ἐμπαλιν*, oftener with the DATIVE.
- 4th. *εἴσω*, *μέσφα*, *πάρεσθ* or *πάρεξ*, *πένριξ*, with the GENITIVE OR ACCUSATIVE.
- 5th. *δεῦρο*, with the DATIVE OR ACCUSATIVE.
- 6th. *ἄχρι*, *ἄχρις*, *μέχρι*, *μέχρις*, with the GENITIVE, DATIVE, OR ACCUSATIVE.

RULE XLIV. Adverbs of *accompanying* govern the dative; as,

ἄμα τῇ ἡμέρᾳ, at day-break.

RULE XLV. Adverbs of *swearing* govern the accusative; as,

ὣ Ἀία, by Jupiter; *μὰ τὸδς σκέπτρον*, by this sceptre.

Obs. 3. In sentences of this kind, *μὰ* commonly denies, unless joined with *καί*; and *ὣ* affirms, unless joined with a negative.

Obs. 4. Adverbs of shewing are put with the nominative; as, *ἰδοὺ ὁ ἄνθρωπος*, behold the man; *ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου*, behold my mother and my brethren.

§ 166. OF NEGATIVES.

The Greek language has two simple negatives, *οὐ* and *μή*, from which all the compound negative terms are formed, and to which, in their use and manner of construction, they are similar. Between these two negatives and their respective compounds there is a total difference of use, the foundation of which is as follows :

1. *οὐ* is the direct and independent negative, which expresses a *positive denial* without reference to any thing else ; as, *οὐκ ἐθέλω*, *I will not* ; *οὐκ ἀγαθόν ἐστι*, *it is not good* ; *οὐδεὶς παρῆν*, *no one was present*. A direct negation of this kind can never be expressed by *μή* or its compounds.

2. *μή*, on the other hand, is uniformly a dependent negative. It is therefore used in all propositions in which the negative is represented, not as a fact, but as something dependent on the conception, as a condition, supposition, &c. ; and hence it is used in the manner following :

1st. After the conditional conjunctions *εἰ*, *ἐάν*, *ἥν*, *ὅτιαν*, *ἐπειδάν*, *ὥς*, *ἄν*, and those which intimate an *end*, *design*, *motive* ; as, *ἵνα*, *ὥς*, *ὅπως*, *ὥστε* ; as, *εἰ μή ὀρθῶς λέγω*, *if I do not speak correctly* ; *ἀπεδήμησε ἵνα μή ἀναγκασθῇ*, *κ. τ. λ.*, *he (Solon) went away that he might not be compelled*, &c.

2d. Without any such particle *μή* is always put with the imperative mood in all the tenses, with the subjunctive when the verb is used imperatively, and with the optative when it expresses a wish ; as, *μή με βάλλε*, or *μή βάλλῃς*, *do not strike me* ; *μή γένοιτο*, *may it not be*.

3d. *Μή* is used after relatives, and with participles when they express a condition or supposition ; as, *τίς δε δοῦναι δύνатаι ἑτέρῳ ἢ μή αὐτοῦς ἔχει* ; *who can give to another, if he has it not himself* ; *οὐκ αὐτοῦς* would mean, *that which he has not himself*. So also, *ὃ μή πιστεύων*, *if a person does not believe*. But, *ὃ οὐ πιστεύων*, is, *one who does not believe*.

4th. *Μή* is used with infinitives whether they be dependent on another verb or used with the article as a verbal noun, § 173. I. ; as, *ἀνάγκη τὸ τοῦ μή ποιεῖν*, *it is necessary not to do this* ; *τὸ μή ποιεῖν*, *the not doing*.

5th. With verbs which signify *to fear*, *to warn*, and the like, *μή* is used, like *ne* in Latin, where a *positive* expres-

sion is used in English ; as, *δέδοικα μὴ τι γένηται*, *vereor ne quid accideret*, *I am afraid that something may happen*. Sometimes the preceding verb is understood ; as, *μὴ τοῦτο ἄλλως ἔχει*, (*scil. δέδοικα*), *I fear lest this be otherwise*.

So also after verbs which signify *to forbid, deny, prevent, refrain, disbelieve, to be cautious*, and the like, it is frequently put with the infinitive where the negative is not used in English ; as, *ἀπαυδῶ τοιὸν μὴ παρίεναι*, *I forbid this man to enter*.

6th. *Μή* is sometimes merely an interrogative particle like *num* in Latin, giving, however, greater emphasis to the question ; as, *μὴ ἀνελεῖν με σὺ θέλεις* ; *wilt thou kill me?*

3. A negative placed between the article and its noun, converts it into a sort of compound negative term ; as, *ἡ οὐ δαίλων-σις τῶν γεφυρῶν*, *the not destroying of the bridges* ; *ἡ μὴ ἐμπει-ρία*, *the inexperience*.

Rem. In the same manner it is used with certain verbs ; thus, *οὐ φημι*, *I deny, contradict* ; *οὐκ ἐάω*, *I forbid* ; *οὐκ ὑπισ-χνέομαι*, *I refuse* ; thus, *οὐκ ἔφασαν τοῦτο εἶναι* does not signify *they did not say that this was*, but, *THEY DENIED that this was*, or, *they said this was not*.

§ 167. DOUBLE NEGATIVES.

When to a proposition already negative, and also to verbs which signify *to deny, to contradict, to hinder or oppose*, and the like, other qualifications of a general nature are to be attached ; such as *ever, any body, any where, &c.* ; it is usual to do this by compounds of the same negative. Hence the following rules :

RULE XLVI. Two or more negatives, joined to the *same* verb, strengthen the negation ; as,

οὐκ ἐποίησε τοῦτο οὐδὲμὸς οὐδεὶς, *no one any where did this*.

Obs. 1. To the negation of the whole is joined in the same sentence the negation of the parts ; as, *οὐ δύναται οὐτε λέγειν οὐτε ποιεῖν*, *he can neither speak nor act*.

Note. Consequently, in translating such propositions into English, only one negative can be used.

RULE XLVII. But two or more negatives joined to *different* verbs, destroy the negation, and are equivalent to an affirmative; as,

οὐ δύναμεθα μὴ λαλεῖν, *we cannot but speak.*

οὐδεὶς ὅστις οὐ γελᾷσεται, *there is nobody who will not laugh,*
i. e. "every body will laugh;" ἐστὶ being understood with οὐδεὶς.

Obs. 2. Indeed, so common is the ellipsis of ἐστὶ in this expression, that it is lost sight of, and the antecedent οὐδεὶς, which should be its nominative, is often attracted into the case of the relative which follows; as, οὐδενὶ διὰ οὐκ ἀρέσκει, *there is nobody whom it does not please*, for οὐδεὶς ὅτι, &c.; οὐδένα ὄντινα οὐ κατέκλυσεν, *he caused every one to weep*, for οὐδεὶς ἐστὶν ὄντινα, &c. "there is NO ONE whom he DID NOT CAUSE to weep."

Obs. 3. It is also proper to observe the use of the negative in such sentences as the following: καὶ οὐ ταῦτα μὲν γράφει ὁ Φίλιππος τοῖς δ' ἔργοις οὐ ποιεῖ, *Philip does not write these things and not perform them*; i. e. **THINK NOT** that Philip writes these things and does not execute them; where the first οὐ does not affect the verb γράφει, but the two propositions together. It denies an assertion which might be thus expressed; γράφει μὲν οὐ ποιεῖ δέ, *he writes but does not execute*. So also οὐ δὴ τῶν μὲν χειροτέχνων ἐστὶ τι πέρας τῆς ἐργασίας τοῦ δ' ἀνθρώπου βίου οὐκ ἐστὶ, "it cannot be that there is some object in the labours of the artist, but none in the life of man."

Note. In phrases of this kind, the two propositions as here, are usually distinguished by μὲν and δέ; and the second is negative.

Obs. 4. In some phrases οὐ and μὴ are united; as, οὐ μὴ and μὴ οὐ. Οὐ μὴ is a stronger and more emphatic negation than οὐ, and is used in the same way, § 166. 1. Μὴ οὐ, in general, is only a stronger expression of μὴ, and is used in the same manner, subject, however, to the following modifications:

- 1st. In dependent propositions, when the verb of the principal proposition is either accompanied by a negation, or contains a negative idea in itself, μὴ οὐ destroy each other, and may generally be rendered "that;" as, οὐκ ἀρνοῦμαι μὴ οὐ γένεσθαι, *I do not deny that it has taken place*; πείθομαι γὰρ οὐ τοσοῦτον οὐδὲν ὥστε μὴ οὐ καλῶς θανεῖν, *for I am persuaded that there will nothing happen to me so bad but that I shall die nobly*.

2d. *Μὴ οὐ* after verbs signifying *to fear, to warn, &c.* as above, § 166. 2. 5th. render the sentence negative which with *μή* alone would be positive; as, *δέδοικα μή οὐ τι γένηται, I am afraid lest something MAY NOT happen; φοβοῦμαι μή οὐ καλὸν ᾗ, vereor ne non honestum sit, I fear THAT this may NOT be proper.*

3d. In independent propositions with the subjunctive mood, *μή* joined with *οὐ* makes the negative expression less positive; as, *ἀλλὰ μή οὐκ ᾗ διδακτόν ἡ ἀρετή, but virtue may PERHAPS be a thing not to be taught.* This sentence may be explained by supplying an omitted verb, as *ᾖ*, or the like, and be rendered literally. *But see whether virtue may not be, &c.*

§ 168. PREPOSITIONS.

Prepositions are used to express the relation in which one thing stands to another. For the primary and various derived meanings of prepositions in different constructions, see § 124. The influence they exert over the words with which they are joined, as far as it respects their case, is regulated by the following rules:

RULE XLVIII. Ἀντι, ἀπὸ, ἐκ or ἐξ, and πρὸ, govern the genitive only; as,

ὀφθαλμὸς ἀντι ὀφθαλμοῦ, an eye for an eye.

RULE XLIX. Ἐν and σύν govern the dative.

RULE L. Εἰς (or εἰς) and ἀνὰ govern the accusative.

Obs. 1. Ἀνὰ, among the poets, also governs the dative.

RULE LI. Διὰ, κατὰ, μετὰ, ὑπὲρ, govern the genitive or accusative.

Obs. 2. Μετὰ, among the poets, also governs the dative of a plural noun, or a noun of multitude; as, *μετὰ τριτάτοις ἀνασσειν.*

RULE LII. Ἀμφὶ, περὶ, ἐπὶ, παρὰ, πρὸς, and ὑπὸ, govern the genitive, dative, or accusative.

Note. For the meaning of the prepositions as modified by the case with which they are joined, see § 124.

Obs. 3. Prepositions are often used as adverbs, their case being understood. This is the case especially with ἐν in the *Ionic*, and πρὸς in the *Attic*. Hence, in the *Ionic* writers they are often put twice, once adverbially without a case, and again with a case or in composition with a verb; as, ἐν δὲ καὶ ἐν Μέμφει, in *Memphis* also.

Obs. 4. Prepositions are sometimes separated from their case; as, ἐν γὰρ σὲ τῇ νυκτὶ ταύτῃ ἀναλρομαι. In *Attic* this takes place according to rule, with the conjunctions μὲν, δέ, γάρ, οὖν; as, ἐν μὲν γάρ, εἰρήνῃ;—ἐς μὲν οὖν τὰς Ἀθήνας; and with πρὸς with the genitive when it signifies *per*.

Obs. 5. Prepositions are often put after their case, particularly by the *Ionic* and *Doric* writers and the *Attic* poets; as, νῆών ἀπο καὶ κλισιάων. In the *Attic* prose writers it takes place only in περὶ with the genitive. When so placed the accent is always thrown back to the first syllable; thus, ἀπο πέρι, &c.

Obs. 6. When a preposition should stand twice with two different nouns, it is often put only once by the poets, and that too with the second noun; as, ἡ ἀλὸς ἡ ἐπὶ γῆς, *Hom.* by sea or land.

Obs. 7. A preposition is frequently understood.

§ 169. PREPOSITION IN COMPOSITION.

RULE LIII. A preposition in composition sometimes governs the same case as when it stands by itself; as,

ἐξῆλθε τῆς οἰκίας, *he went out from the house.*

Obs. 1. This is done when the preposition can be separated from the verb and joined with the substantive, without altering the sense.

Obs. 2. In *Homer*, *Herodotus*, and other old writers, the preposition is frequently found separated by one or more words from that with which it may be considered in composition;

as, *ἡμῖν ἀπὸ λοιγὸν ἀμῦναι*, (Il. 1. 67.) for *ἡμῖν ἀπομῦναι λοιγὸν*; *ἀπὸ μὲν σεωῦτόν ὤλεσας*, (Herod. 3. 36.) for *σεωῦτόν μὲν ἀπόλεσας*. Hence when the verb is to be repeated several times, after the first time the preposition only is often used; as, *ἀπολεῖ πόλιν, ἀπὸ δὲ πατέρα*. Grammarians, however, consider the preposition in such cases as used adverbially, and not properly in composition. Instances of the proper *imesis* are very rare, especially in the Attic prose writers.

SYNTAX OF THE VERB.

§ 170. OF THE INDICATIVE MOOD.

The indicative mood is used in Greek when any thing is to be represented as actually existing or happening, and as a thing independent of the thought and ideas of the speaker. Hence it is often used where, in Latin, the subjunctive would be used; as,

1. After negative propositions with the relative.
2. In indirect interrogations.
3. In quoting the language of another after *ὅτι*, *ὥς*, &c.
4. In conditional propositions after *εἰ*, implying a supposition in the statement, but a certainty in the fact; i. e. when the thing supposed is neither contingent nor future, but present and certain; as, *εἰ εἰσὶ βῆμοι, εἰσὶ καὶ θεοί*, *if there are altars, there are also gods*. Or, when the condition and consequence are both past actions; as, *οὐκ ἂν προέλεγεν, εἰ μὴ ἐπιστευσεν ἀληθεύσειν*, *he would not have foretold it, unless he had believed it would prove true*. This is agreeable to the ordinary construction in Latin.

Obs. 1. The indicative is put with *ἂν* in the conclusion, when it is put with *εἰ* in the condition, when it refers to the present time; as, *εἰ τι εἶχεν εἰδίδου ἂν*, "*if he had any thing he would give it.*" Here, however, a denial of the condition is always understood: thus, "*but he has not.*"

Obs. 2. The indicative is sometimes used in suppositions where, in other languages, the subjunctive would be put; as, *πέθνηκα τῇ σῇ θυγατρὶ, καὶ μ' ἀπώλεσε, suppose that I had BEEN SLAIN by thy daughter, and that she HAD MADE AN END of me.*

§ 171. IMPERATIVE MOOD.

The imperative in Greek is used as in other languages, in addresses, entreaties, commands, &c. The pronouns (being the nominative) are omitted, except where emphasis or distinction is required. In the use of this mood the following peculiarities of construction may be observed; viz.

1. The second person sometimes stands for the third; as,

ἀλλὰ φύλαττε πᾶς τις, but let each one watch.

πέλας τις ἔθι, let some neighbour go.

2. As in English, the plural is sometimes used for the singular; as, *προσέλθετε, ὦ παῖ πατρί, come, O my child, to thy father.*

3. In prohibitions with *μή*, the present imperative is most commonly used. If the aorist is used, *μή* must be put with the subjunctive.

4. The imperative after *οἶσθ' ὅτι, οἶσθ' ὅ, οἶσθ' ὥς*, seems to be used elliptically, and to have arisen from a transposition of the imperative; as, *οἶσθ' ὥς ποιήσων; knowest thou in what way thou must act? (i. e. act, knowest thou in what way?) οἶσθ' οὖν ὃ δεῖσων; knowest thou what to do? (i. e. do, knowest thou what?).*

5. Sometimes the imperative is used for the future; as, *τι οὖν; κείσθω νόμος; what then? shall a law exist? i. e. What then? do you say, let a law exist?* On the other hand, the future is still more frequently used for the imperative; as, *γνῶσαι Ἀτρεΐδην Ἀγαμέμνονα, (for γνῶθι), recollect Agamemnon, Atreus' son.* Especially is this the case with a negative interrogatively; as, *οὐκ οὖν μ' ἐάσεις; will you not leave me alone? i. e. leave me alone.*

§ 172. SUBJUNCTIVE AND OPTATIVE MOODS.

The subjunctive and optative moods represent an action, not as actually existing, but rather as dependent upon, and

connected with, the ideas and feelings of the speaker. The subjunctive represents this dependence as *present*; the optative represents it as *past*, (§ 75. 2.) Hence the following general rule:

1. *The subjunctive and optative in dependent propositions.*

RULE LIV. In dependent clauses, the subjunctive mood is used in connexion with the *primary* tenses; the optative with the *secondary*; (§ 77. Obs. 3.) as,

πάρεμι ἵνα ἴδω, *I am present that I may see.*
παρῆν ἵνα ἴδοιμι, *I was present that I might see.*

On this general principle the whole construction of these moods depends, as may be illustrated by the following observations:

Obs. 1. These moods are used after conjunctions whose use is to introduce a subordinate or dependent clause, in which *actual existence* is not definitely expressed; as, ἵνα, ὅφρα, ὅπως, ὥς; thus, ἐθέλεις ὅφρ' αὐτός ἔχῃς γέρας; *do you wish that you yourself may have a reward?* μὴ μ' ἐρέθιζε σωτέρος ὥς κε νύηαι, *provoke me not that you may return the safer.* This sentence, which contains the *direct address* (oratio directa) of Agamemnon to Chryses, has the subjunctive after ὥς, in connexion with the *present* ἐρέθιζε. When this is afterwards related as a *past event*, in the style of the *indirect address* (oratio obliqua), the subjunctive is changed into the optative; thus, ἀπιέναι ἐκέλευε καὶ μὴ ἐρεθίζειν ἵνα σῶς οἴκαδε ἔλθοι, *HE COMMANDED him to depart and not provoke him that he MIGHT return safe.*

In like manner when a person relates what was said by another, *without quoting his language*, as the reference must be to what is past, the optative is used with οἷ or ὥς prefixed; as, Ἐλεξέ μοι, οἷ ἡ ὁδὸς φέροι εἰς τὴν πόλιν, &c.; *he told me that the road led into the city, &c.*

When οἷ has been already expressed, it is often omitted before succeeding clauses in the same construction.

Obs. 2. When a *past event* is related in the *present time*, the verb in the dependent clause may still be in the optative; and in like manner, after the historical tenses, the subjunctive is used when the event, though past, yet continues in its effects and operation, to and through the present time. Thus, in the address of Minerva to Diomedes, "I removed the mist from

your eyes that you **MAY distinguish** (ὄφρα γινώσκῃς) a deity from a man in the field of battle." Here, however, there may be a change of *reference*, i. e. the subjunctive γινώσκῃς may refer, not to the time of the *removal*, but to the time of the *address*, as if she had said, "I removed the mist from your eyes that you **MAY from this time forward distinguish**," &c. Such changes of reference are not uncommon in all languages.

Obs. 3. It was noticed, § 75. *Obs. 3.* that the future indicative is used in a subjunctive sense. Accordingly it is often found in a dependent clause, especially after ὅπως, in the same construction as the subjunctive; as, "Cyrus deliberates (ὅπως μήποτε ἔτι ἔσται) that he **MAY no longer be** subject to his brother, but, if possible (βασιλεύσει), **MAY reign** in his stead. Σκεπτεύον—ὅπως ἀσφαλέστατα ἀπώμεν, (subj.) καὶ ὅπως τὰ ἐπιτήδεια ἐξόμεν, (fut.) *We ought to consider how we may get away most safely, and obtain the necessary supplies.*

Obs. 4. After adverbs of time, when the precise point of time is not determined but left indefinite, the subjunctive and optative are used. These are ἐπὶν, ἐπειδάν, ὅταν, ὅποταν, referring indefinitely to the present, and so followed by the *subjunctive*. ἐπει, ἐπειδή, ὅτε, ὅποτε, refer indefinitely to the past, and are followed by the *optative*; as, "Menelaus entertained him *when* (from time to time) *he came from Crete*," ὅποτε Κρήτηθεν ἔλκοιτο. Here ὅποτε Κρήτηθεν ἔλκοιτο would mean, *when he actually came from Crete*. The primary part of the sentence, then, may be considered as understood, as, *when it happened*, that he came from Crete.

Obs. 5. When the relatives ὅς and ὅστις refer to definite persons or things, and to what actually took place, they are followed by the indicative mood. But if the person or thing to which they refer be indefinite, and the whole proposition affirms of past time, then the verb is in the optative without ἄν; as, ὅτινα μὲν βασιλῆα κίχλη, *whatever monarch he found*; πάντας διφ' ἐντέχοιεν—κτείνοντες, *slaying all whomsoever they might meet*. On the other hand, if the proposition affirms something of present or future time, the verb is in the *subjunctive* with ἄν; as, ἐν ᾗ ὃ ἄν τῶν φυλῶν πλεῖστοι ᾖσι, &c. *in whichever of the tribes there may be the greatest number*, &c.; ἐπεσθε ὅποι ἄν τις ἡγήται, *follow where* (it is possible that) *any one may lead the way*. In such sentences the primary part may be understood, such as "it is possible that," "it happened that," &c.

2. *The Subjunctive and Optative in Independent Propositions.*

Obs. 6. Both the subjunctive and optative are used without being preceded by another verb, and so apparently in independent clauses. In all such instances, however, there is an ellipsis of the verb on which they depend.

I. The subjunctive is thus used,

- 1st. To command in the first person ; as, *ἔωμεν*, *let us go*, i. e. *it is necessary that we go* ; and so of others.
- 2d. In forbidding, with *μή* or its compounds in the aorist, not in the present ; as, *μή ὀμώσῃς*, *swear not*.
- 3d. In deliberating with one's self ; as, *ποῦ τράπωμαι*, *whither shall I turn* ; *εἰπωμεν ἢ σιγῶμεν*, *shall we speak or be silent*.

II. The optative is thus used,

- 1st. To express a wish or prayer ; as, *τοῦτο μὴ γένοιτο*, *O that this might not be*. In this case *εἴθε*, *εἰ*, *ὥς*, *πῶς* ἄν, are often used with the optative.

Rem. A wish relating to what is past, or that cannot be realized, is expressed by the indicative of the historical tenses, with *εἴθε*, *εἴθ' εἰ γάρ*, *ὥς*, prefixed ; as, *εἴθε δυνατόν ἦν*, *would that it were possible*.—Or, by the 2 aor. ind. of *ὀφείλω* (*ὀφελον*, -ες, -ε, § 78. 8.) with the infinitive ; as, *μή ποτ' ὀφελον ποιεῖν*, *would that I had never done it !* *εἰ γάρ ὀφελε θανεῖν*, *O that he had died !*

- 2d. In connexion with ἄν to express *doubt, conjecture, bare possibility* ; and in volitions, to express, not a fixed resolution, but only an inclination to a thing ; as, *τινὲς ἄν εἰεν νομεῖς*, *they were perhaps* (or, it is probable that they were) *shepherds* ; *ἡδέως ἄν θεασαίμην*, *I would gladly see them*.
- 3d. To express a definite assertion with politeness or modesty ; as, *οὐχ ἦκει οὐδ' ἄν ἤξοι δεῦρο*, *he has not come, and will not come back* ; i. e. I rather think it was his purpose that he *would not come back*.
- 4th. Sometimes it is used for the imperative to convey a command or request in milder terms ; as, *χώροις ἄν εἴσω*, *you may go in*, i. e. *go in*.
- 5th. It is sometimes used for the indicative to give an air of indeterminateness to the circumstances of an action which is determinate in itself ; as, *τῶν νεῶν ἄς καταδι-*

σιαν, the ships which they may (or might) have sunk ; i. e. which they have sunk.

- 6th. It is also used in a potential sense, to denote power or volition ; as, *οὐκ ἂν δὲ μείνειας αὐτόν ; could you not withstand him ? ἐθελήσεις ἂν ; would he be willing ?*

III. The Subjunctive and Optative in Conditional Propositions.

Obs. 7. The use of the indicative in *conditional propositions* has been noticed § 170. 4. The subjunctive and optative are also used in conditional propositions, as follows :

- 1st. Uncertainty in the condition, with an actual result, is expressed by *ἐάν* with the subjunctive ; as, *ἐάν τι ἔχωμεν δώσομεν, if we have any thing we will give it.* The result in this case will be in the indicative future or the imperative.
- 2d. A mere hypothetical supposition with a determinate result, puts the condition in the optative with *εἰ*, and the result in the indicative ; as, “if these things should seem (*δοκοῖη*) to be very aggravated crimes, none of them are chargeable on me.” On the contrary, an actual case supposed in the condition with a hypothetical result, would require the first in the indicative with *εἰ*, and the last in the optative.
- 3d. When the case is altogether hypothetical, the condition is expressed by the optative with *εἰ*, and the result by the optative with *ἂν* ; as, *εἰ τις ταῦτα πράττοι, μέγα μ' ἂν ὠφελήσει, if any one SHOULD do this he WOULD GREATLY ASSIST me.*

Sometimes the subjunctive with *ἐάν* or *ἂν*, instead of the optative, is put in the condition.

Obs. 8. All conditional propositions in Greek may be turned into the infinitive or participle with *ἂν* ; as, *οὐκ οἶονται ἀναμάρχεσθαι ἂν, συμμαχοὺς προσλαμβάνοντες, “they think they might retrieve their fortune in war by obtaining allies.”*

CONSTRUCTION OF THE INFINITIVE.

The infinitive mood expresses the meaning of the verb in a general and unlimited manner, without the distinctions of number or person. § 75. 4. In construction it may be considered under the four following divisions: viz. as a verbal noun ; —

without a subject, as the subject of a verb, or the object of a verb or adjective;—with a subject;—absolutely after certain particles.

§ 173. I. THE INFINITIVE AS A VERBAL NOUN.

The infinitive, with an article, is used as a verbal noun, in all the cases except the vocative; and, as such, is subject to the same rules of construction as the noun, being used in the nominative as the subject of a verb, and governed, in the oblique cases, by verbs or prepositions.

Obs. 1. When the infinitive with or without a clause is used as the nominative to a verb, or the accusative governed by it, it is frequently without the article; very rarely so after a preposition; as, *πᾶσιν ἡμῖν κατθανεῖν ὀφείλεται*, *dying is due to all of us.*

Obs. 2. Not only the simple infinitive, but the infinitive with the whole clause to which it belongs, may often be regarded as a substantive, and stand in almost every variety of construction in which a substantive can be placed; as, Nom. *τὸ τοῦς ἀνθρώπους ἀμαρτάνειν οὐδὲν θαυμαστόν* (ἐστὶ), *that men should err is nothing wonderful*; Gen. *ὅτις τοῦ μηδένα ἀποθνήσκειν*, *that no one might perish*; Dat. *ἵνα ἀπιστῶσι τῷ ἐμῇ τετιμῆσθαι ὑπὸ δαιμόνων*, *that they may disbelieve my having been honoured by the gods*; Acc. *ἐκρίνα τὸ μὴ πάλιν ἔλθειν*, *I determined not to come again.*

Obs. 3. With the article alone the infinitive is generally equivalent to the Latin *Gerund*; as, *ἕνεκα τοῦ λέγειν*, *causa dicendi*; *ἐν τῷ λέγειν*, *dicendo*; *πρὸς τὸ λέγειν*, *ad dicendum.*

Obs. 4. Without the article it has often the force of the Latin *Supine*; as, *ἦλθε ζητῆσαι*, *venit quæsitum* ἡδὲ ἀκούειν, *Suave auditu*; *αἰσχιστος ὀφθῆναι*, *turpissimus visu.*

§ 174. II. THE INFINITIVE WITHOUT A SUBJECT.

RULE LV. One verb, being the subject of another, is put in the infinitive; as,

Πεῦγεῖν αὐτοῖς ἀσφαλέστερόν ἐστιν, *to fly is safer for them.*

RULE LVI. One verb governs another as its object, in the infinitive; as,

ἤρξατο λέγειν, *he began to say.*

REM. Both these rules apply to the infinitive with a subject, § 175

RULE LVII. The infinitive mood is governed by adjectives denoting *fitness, ability, capacity,* and the contrary ; as,

δεινός λέγειν, *powerful in speaking.*
 ἄξιος θαυμάσαι, *worthy to be admired.*

Note. It is also used after substantives ; as, *ἐξουσίαν γίνεσθαι, power to become.*

Obs. 1. The infinitive under these rules is in the same clause with, and expresses the *cause, end, or object,* of the action, state, or quality expressed by the verb or adjective that governs it. The verbs that govern the infinitive directly in this way are such as denote *desire, ability, intention, endeavour,* and the like ; as, *ἐθέλει γράφειν, he wishes to write ; δέομαι σου ἔλθειν, I beg of you to come.*

Obs. 2. The infinitive is sometimes placed after verbs to express the *design or consequence* of that which they affirm. Thus used it is governed not by the verb but by some such word as *ὥστε* understood ; as, *ἐγὼν ὁδὲ πάντα παρ᾽ αὐτοῦ, i. e. ὥστε πάντα παρ᾽ αὐτοῦ, I am here (so as) to furnish all things ; ἤκομεν (ὥστε) μαθάνειν, we have come (in order) to learn.*

Obs. 3 A verb denoting an incidental object not directly in view, is put in the infinitive with *ὥστε* after a verb or adjective ; as, *φιλοτιμύτατος ἦν ὥστε πάντα ὑπομείναι, he was very ambitious, so as to endure all things, &c.* This construction takes place especially after such words as *τοιούτος, τοιοῦτος, οὕτως,* and the like.

Obs. 4. The infinitive is sometimes put after verbs and adjectives which indicate some state or quality, in order to express the *respect in which* that state or quality obtains, and would be expressed in Latin by the supine, or gerund in *-do*, and in English by the substantive ; as,

ὧς ἰδεῖν ἐφαίνετο, *as it appeared to the sight.*
 θετεῖν ἀνέμοισιν ὁμοῖοι, *like the winds in running.*
 οὐδὲ προουφαίνετ' ἰδέσθαι, *nor did he appear to the sight.*

Obs. 5. The infinitive *active* is used very frequently in Greek in the sense of the *latter supine*, or infinitive passive in Latin ; as,

ἀνὴρ ἑφ' αὐτὸν φυλάσσειν, *a man is more easy to be guarded against.*
 ῥαδίᾳ ποιεῖν, *things easy to be done.*

§ 175. III. THE INFINITIVE WITH A SUBJECT

1. A subordinate or dependent clause, containing a verb and its subject, is connected with the leading or primary clause, in two ways. **FIRST**, by a conjunctive particle, such as *ὅτι*, *ὥς*, and the like; as, *λέγουσι ὅτι ὁ ἑταῖρος τέθνηκε*, *they say that our companion is dead*. In this case the verb is in a finite mood and its subject in the nominative. **SECOND**, without a conjunction; as, *λέγουσιν τὸν ἑταῖρον τεθνάναι*, *they say that our companion is dead*. In this case the verb is in the infinitive mood, and its subject usually in the accusative.

2. Sometimes both modes of expression are united in the same sentence; as, *ἔστι λόγος ὡς Ἐρξῆς ἐκομίζετο ἐς τὴν Ἀσίην πλῶντα δέ μιν ἄνεμον Στρυμόνι τὴν ὑπολαβῆν*. Sometimes a sentence begins with the one form and ends with the other; as, *λέγουσι δ' ἡμᾶς, ὡς ἀκίνδυνον ἔσθαι ζῶμεν*, *they say that we live a life free from danger*; as if it had been intended to say, *λέγουσι δ' ἡμᾶς ἀκίνδυνον ἔσθαι ζῆν*; this is called *anacolouthon*, § 175. *Rem.*

The construction of the subordinate clause connected by the first of the above methods, is subject to the rules § 138, 139.; connected by the last, it comes under the rules that follow:

RULE LVIII. The infinitive mood in a dependent clause has its subject in the accusative; as,

τοὺς θεοὺς πάντα εἰδέναι. ἔλεγε, he said that the gods know all things.

Exc. When the subject of the infinitive is the same with the subject of the preceding verb, it is put by attraction in the same case; as,

ἔφη εἶναι στρατηγός, he said that he was a general.

3. In this construction the subject of the infinitive is generally omitted except when emphasis is required; as, *ἔφη αὐτὸς εἶναι στρατηγός, οὐκ ἐμείνους*, *he said that HE was a general, that THEY were not generals*. This construction has been frequently imitated in Latin; thus, *Sensit medios delapsus in hostes*. **VIRG.** *Uxor invicti Jovis esse nescis*. **HOR.**

Obs. 1. In a few instances constructions vary both from the

rule and the exception. Occasionally the subject of the infinitive is in the nominative when it signifies a different thing from the subject of the preceding verb, and in the accusative when it signifies the same.

Obs. 2. If the subject of the infinitive be the same with the *object* of the preceding verb, it may either be in the accusative according to the rule, or stand before the infinitive, in the case governed by the preceding verb; thus,

κελεύω σοι τοῦτο ποιεῖν, or } *I command you to do this.*
 κελεύω σε τοῦτο ποιεῖν, }

In either case there is an ellipsis;—in the first form, of *σε*, the immediate subject of the infinitive; and in the second, of *σοι*, the remote object of the preceding verb. Both these modes of construction are common, and sometimes they are intermixed in the same sentence; thus, Lysias, *δέομαι ὑμῶν τα δίκαια ψηφίσασθαι, ἐνθυμουμένους ὅτι, κ. τ. λ. I beg of you to determine, justly considering that, &c.* Here *ὑμῶν* stands before the infinitive governed in the genitive by *δέομαι*, and yet *ἐνθυμουμένους* follows in the accusative, evidently agreeing with *ὑμᾶς* the subject of the infinitive understood. It might have been with equal propriety put in the genitive.

Rem. Constructions of this kind in which the end of a sentence does not grammatically correspond with the beginning, are called *Anacoloutha*. For other examples of this see § 148. *Rem. 1.*, § 175. 2. The most common form of these appears to be when the speaker commences a period in the manner required by the preceding discourse, but afterwards, especially after a parenthetical clause, passes over into another construction. The *Anacolouthon*, however, is never adopted by Greek writers unless something is thereby gained in conciseness, perspicuity, smoothness, or emphasis.

Obs. 3. When used in the passive voice, the subject of the infinitive is changed into the subject of the preceding verb, or it remains unchanged in the accusative, the passive verb being used impersonally; as,

λέγεται Κῦρος }
 λέγεται Κῦρον } γένεσθαι Καμβύσων,

Cyrus is said to have been }
 It is said that Cyrus was } the son of Cambyses.

Obs. 4. The same observation is true of the verb *δοκεῖ*; thus, *δοκεῖ αὐτὸς εἶναι, he seems to be*; or *δοκεῖ αὐτὸν εἶναι, it*

seems that he is. The following sentence unites the two, *καὶ μὴν ἡ γγελται γὰρ ἡ μάχη ισχυρὰ γεγονέναι καὶ πολλοὺς τεθ. νάναί, and indeed it was said that the battle was obstinate, and that many died.* In like manner the adjectives *δίκαιος, δῆλος, φανερός, &c.* with the verb *εἶμι*, are used for the neuter gender with *ἐστὶ*, as impersonals; thus, *δίκαιός εἶμι* for *δίκαιόν ἐστι*, &c. *it is just that I, &c.*; *δῆλός ἐστιν*, for *δῆλόν ἐστιν αὐτόν*—*it is manifest that he*—. § 177. Obs. 3.

Obs. 5. The case after the infinitive of substantive or neuter verbs, or passive verbs of naming, must be the same with the case before it, if the words refer to the same thing; as, Nom. *ἔφη (αὐτός) εἶναι στρατηγός, he said that he was a general*; Gen. *κατεγνωκότων ἤδη μηκέτι κρείσσονων εἶναι, having learned that they are no longer superior*; Dat. *ἐφ' ἡμῖν ἐστὶ τὸ ἐπισκέσει εἶναι, it depends upon ourselves to be reasonable.* See § 139. III. And this observation holds good whether the word before the infinitive be its proper subject, or (that being omitted, see num. 3.) the *subject* or the *object* of the preceding verb.

Obs. 6. Whatever case is required before the infinitive by the preceding rules, it continues the same though preceded by *ὥς* or *ὥστε*, or a preposition, because the preposition affects not the subject of the infinitive, but belongs to the infinitive itself or to the whole clause; thus, *οὐδεὶς τηλικούτος ἔστιν παρ' ὑμῖν, ὥστε τοὺς νόμους παρὰ βίας μὴ δοῦναι δίκην, Let no one be so great among you that breaking the laws he can go unpunished*; *ἡμάττανον διὰ τὸ μὴ σοφοὶ εἶναι, they erred because they were not wise.*

§ 176. IV. THE INFINITIVE ABSOLUTE.

RULE LIX. The infinitive is often put absolutely with the particles *ὥς, ὥστε, πρὶν, ἄχρι, μέχρι, &c.* before it; as,

<i>ὥς ἰδεῖν ἄνθρωπον,</i>	<i>when the man saw.</i>
<i>πρὶν ἀποθάνειν τὸ παιδίον,</i>	<i>before the child died.</i>
<i>ὥς μικρόν μεγάλῳ εἰκόσαι,</i>	<i>to compare small with great.</i>

Obs. 1. *Ὡς* with the infinitive is frequently used to limit a proposition in the sense of "*as far as*;" thus, *ὥς ἐμὲ εὖ μεμνήσθαι, as far as I recollect distinctly*; *ὥς γέ μοι δοκεῖν, as it*

seems to me. But ὥς is frequently omitted; hence such expressions as, οὐ πολλῶ λόγῳ εἰπεῖν, *in few words*; μικροῦ δεῖν, *little is wanting, almost*; πολλοῦ δεῖν, *much is wanting*.

Obs. 2. The infinitive is often used for the imperative mood, ὄρα, βλέπε, σκοπεῖ, &c. being understood; as, χαίρειν μετὰ χαιρόντων, κλαίνει μετὰ κλαιόντων, *REJOICE with them that do rejoice, and WEEP with them that weep.* Sometimes, also, for the optative, δός, θέλω, or εὔχομαι. being understood; as, ὦ Ζεῦ ἐκ γένεσθαί μοι Ἀθηναίους τισάσθαι, *O Jupiter, MAY IT BE GRANTED to me to punish the Athenians.*

Obs. 3. The infinitive εἶναι is sometimes *absolute* and *redundant*, both with and without the article; viz.

1st. After adjectives, adverbs, and prepositions; thus, ἐκὼν εἶναι for ἐκὼν, *willing*; as, ἐκὼν ἂν εἶναι τοῦτο ποιῆσαιμι, *I would willingly do this.* So the phrases τὸ σὺμπαν εἶναι, *generally*; σέ γ' εἶναι, *with respect to you*; τὸ μὲν τήμερον εἶναι, *to-day at least*; κατὰ τοῦτο εἶναι, *with respect to this*; τὸ νῦν εἶναι, *now*; τὸ ἐπ' ἐκείνους εἶναι, *as far as depends on them.*

2d. After verbs of calling, choosing, making, &c.; as, σοφιστὴν, ονομάζουσιν γὰρ τὸν ἄνδρα εἶναι, *they call the man a philosopher*; οἱ δὲ σύμμαχόν μιν ἐβλοντο εἶναι, *they chose him as an ally.*

§ 177. OF THE PARTICIPLE. § 79.

RULE LX. Participles like adjectives agree with their substantives in gender, number, and case.

RULE LXI. Participles govern the case of their own verbs; as,

οἱ πολέμοι τὸ λόγιον εἰδότες,	<i>the enemies knowing the oracle.</i>
τούτων ἐμοῦ δεομένων,	<i>I being in want of these things.</i>

The Greek language having a participle in every tense of every voice, uses it much more extensively than the Latin. The principal purposes for which it is employed are the following:

1. A participle is joined with another verb agreeing with its subject in order,

- 1st. Simply to connect an accompanying with the main action in the same subject. Thus used, the participle and verb are to be rendered as two verbs with a conjunction; as, *παρέλθων τις δειξάτω*, *let any one come forward and shew*.
- 2d. To combine the accompanying with the main action as the cause, manner, or means of accomplishing it; in which use it is equivalent to the ablative gerund in Latin. CAUSE; as, *τι ποιήσας κατεγνώθη θάνατον*; FOR HAVING DONE *what* (*quid faciendo*) *was he condemned to die?* MEANS; as, *εὐεργετῶν αὐτοὺς ἐκτησάμην*, *I gained them BY KINDNESS*, (*benefaciendo*); *ληϊζόμενοι ζῶσιν*, *they live BY PLUNDER* (*populando*). MANNER; as, *φεύγων ἐκφεύγει*, *he escapes BY FLIGHT* (*fugiendo*); *τολμήσας εἰσῆλθε*, *he went in BOLDLY* (*audendo*). This construction is found also in Latin writers; thus, *Hoc faciens vivam melius*; HOR. *by doing this I shall live better*; as if, *hoc faciendo*, &c.

Note. The participle thus used agrees with the agent in any case; e. g. in the dative; as, *ἃ τοῖς ἀνθρώποις ἔδωκαν οἱ θεοὶ μαθοῦσι διακρίνειν*, *which the gods have put it in the power of MEN to find out by STUDY*; the accusative; as, *ἃ ἔξεστιν ἀριθμήσαντας ἢ μετρήσαντας ἢ στήσαντας εἰδέναι*, *which we may know by counting, by measuring, or by weighing*.

- 3d. To limit a general expression by intimating the action in respect of which the assertion is made; as, *ἀδικεῖτε πόλεμον ἄρχοντες*, *ye do wrong IN BEGINNING the war*.

Obs. 1. In this way it is used with verbs that signify any emotion of the mind to show the cause of the emotion; as, *ἡδομαι μὲν σ' εἰσιδὼν*, *I am rejoiced at SEEING YOU*; *οὐδέποτε σοι μεταμελήσει εὖ ποιήσαντι*, *you will never repent OF HAVING DONE A KINDNESS*.

2. It is used for the purpose of further describing a person or thing mentioned in a sentence, and may be rendered by the relative and the verb; or for connecting with a statement some relation of *time*, *cause*, or *condition*, expressed in English by such words as *when*, *while*, *after that*;—*because*, *since*, *as*;—*if*, *although*, &c.;—the relation intended, and of course the proper rendering of the participle, will generally have to be ascertained from the nature of the sentence itself, or from

the connexion in which it stands; thus, *ἔπεσκεπτόμην τὸν ἑταῖρον νοσοῦντα*, may signify according to the context; *I visited my comrade WHO WAS SICK*; or WHEN, or BECAUSE, *he was sick*; *δένδρα μὲν τμηθέντα ταχέως φύεται*, *trees, THOUGH LOPPED, (WHICH HAVE BEEN LOPPED, AFTER THEY HAVE BEEN LOPPED, WHEN LOPPED) of their branches quickly grow again.*

Obs. 2. When the article precedes the participle referring to a word already expressed or easy to be supplied, they may be rendered by the *relative* and the *indicative*; as, *ὁ ἐρχόμενος*, *he that cometh*, § 134. 8.

Note. The participle, with the article before it, is frequently equivalent to a noun designating the doer of the action expressed by the verb; as, *οἱ γραψάμενοι Σωκράτην*, *the accusers of Socrates*. There is, however, this difference; the participle expresses the doer in a *state of action*, the substantive does not; thus, *ὁ δοῦλος* is *a man in the condition of a slave*; *ὁ δουλεύων* is *one, at the time referred to, performing the part of a slave.*

The Participle as the Infinitive.

3. The participle in Greek is often used as the infinitive, and has for its subject, according to the sense, either the subject or the object of the preceding verb, with which it always agrees in gender, number, and case. Hence the following varieties. The participle takes as its subject and agrees:—

- 1st. With the subject of the preceding verb either in the nominative or accusative. NOM. as, *οὐ παύσομαι γράφων*, *I will not cease to write*; *οἶδα θνητὸς ὢν*, *I know that I am a mortal*. ACC. as, *λέγουσιν αὐτὸν μέμνησθαι ποιήσαντα*, *they say that he remembers having done it, or, that he did it.*
- 2d. With the immediate object of the preceding verb in the accusative; as, *σαφῶς κατέμαθον φάρμακα αὐτὸν ὑμῖν ἐγχέαντα*, *I plainly perceived that he had infused poison for you.*
- 3d. With the remote object in the genitive or dative. GEN. as, *ᾗσθόμην αὐτῶν ολομένων εἶναι σοφωτάτων*, *I perceived that they fancied themselves to be very wise*; DAT. *μηδέποτε μετεμέλησέ μοι σιγήσαντι*, *I never repented of having been silent, or, that I was silent.*
- 4th. When the verb is followed by a reflexive pronoun, the participle may agree either with the pronoun or the nominative to the verb; as, *σύνοιδα ἑμαυτῷ ἁμαρτάνων* or *ἁμαρτάνοντι*, *I am conscious that I am doing wrong*;

ἐαυτὸν οὐδείς ὁμολογεῖ κακοῦργος ὢν, or, κακοῦργον ὄντα,
nobody confesses that he himself is wicked.

Obs. 3. The verbs after which the participle is thus used, are
 1st. Verbs of sense; as, *to see, hear, &c.* 2. Verbs denoting
 an act or feeling of the mind; as, *to know, perceive, discern,*
consider, observe, experience, shew, recollect. 3. Verbs signi-
 fying *to overlook, to permit, to happen, to persevere, bear, en-*
dure, to be pleased or contented with, to cease, and to cause to
cease.

Also with adjectives signifying clearness, as, *δῆλος εἰ συκο-*
φάντων, it is clear that you are a Sycophant. Sometimes ὅτι
 with the indicative is used; as, *ἐνδηλος ὢν ὅτι ἡσπάζετο, by its*
being manifest that he loved. § 175. **Obs. 4.**

Obs. 4 Instead of the participle with the above mentioned
 verbs the infinitive is sometimes used; but in that case, the idea
 expressed is usually different; e. g., 1. *αἰσχύνομαι ποιήσας, I*
am ashamed to have done it; αἰσχύνομαι ποιῆσαι, I am ashamed
to do it. and therefore will not. 2. *ὁ χειμὼν ἤρξατο γενόμενος,*
the winter was come on, had actually commenced; ὁ χειμὼν
ἤρχετο γίγνεσθαι, the winter was beginning to come on, but had
not yet arrived. 3. *ἤκουσα τὸν Δημοσθένη λέγοντα, I heard*
Demosthenes speak; ἤκουσα τὸν Δημοσθένη λέγειν, I heard,
(i. e. I am told,) that Demosthenes says. 4. *ἐφαίνετο κλαίω,*
he evidently wept; ἐφαίνετο κλαίνειν, he seemed to weep. 5. With
 verbs to declare, to announce, the participle represents the thing
 announced as a fact, the infinitive, as matter of report, but not
 asserted as a fact. With many verbs, however, it is indiffer-
 ent which construction is used; as, *ξύμοφρόν ἐστι ταῦτα πρα-*
θῆναι, or ταῦτα ξύμοφρά ἐστι πραχθέντα, it is unfortunate that
these things were done.

Obs. 5. After verbs of motion the future participle is used to
 point out the *design* or *object* of the motion expressed by the
 verb, and is rendered by the English phrase "*in order to;*"
 as, *σέ γε διδάξων ὤρμημαι, I have hastened forward IN ORDER*
TO TEACH THEE.

In this construction ὥς is often interposed before the parti-
 ciple; as *παρεσκευάζοντο ὥς πολεμήσουσες, they prepared to*
make war.

Sometimes the present participle is used in this way; as,
πέμπει μὲ φέροντα, he sent me to carry. The future participle
 after ἔρχομαι is only a circumlocution for the future tense; as,
ἔρχομαι φράσω, for φράσω, I will speak; ἔρχομαι ἀποθανούμενος
I shall die, or, I am about to die.

4. Joined with *λανθάνω*, *φθάνω*, *τυγχάνω*, *διατελέω*, &c. the participle is used to express the main action or state, and rendered in the indicative, while the verb with which it is joined, expressing a subordinate circumstance, is often rendered as an adverb; thus, *ἔλαθεν ὑπεκφυγών*, *he escaped unperceived*; *τὸν φονέα λανθάνει δόσκων*, *he unconsciously feeds his murderer*; *ἔφθην ἀφελών*, *I took it away just before*; *ἔτυχεν ἀπιών*, *he happened to be going away*; *ἔτυχον παρόντες*, *they were accidentally present*; *διατελεῖ παρών*, *he is continually present*.

Note. The participle *ὤν* is wanting with adjectives and sometimes without them; as, *τυγχάνει καλὴ* (sc. *οὖσα*), *she happens to be beautiful*. With a negative, *φθάνει* may be rendered *scarcely*, *no sooner*; as, *οὐκ ἔφθησαν πυθέμενοι*, *they no sooner heard*. Sometimes it is followed by the infinitive instead of the participle; as, *πονηρὸς ἂν φθάσει τελευτῆσαι πρὶν*, κ. τ. λ., *a wretched man would sooner die than*, &c.

Obs. 6. In the same sense these verbs stand sometimes in the participle with other finite verbs; as, *ἀπὸ τείχεος ἄλτο λαθὼν*, *he sprung unobserved from the wall*; *ἤνπερ τυγχάνων ὑπεσχόμεν*, *which I happened to promise*.

5. A participle with the verbs *εἶμι*, *γίνομαι*, *ὑπάρχω*, *ἔχω*, and *ἴκω*, is often used as a circumlocution for the verb to which it belongs, and these verbs take the place of auxiliaries; thus, *προεβηκότες ἦσαν* for *προεβηθήκεισαν*, *they had gone forward*; *γῆμας ἔχεις* for *ἔγημας*, *you have married*; *θαυμάσας ἔχω* for *τεθαύμακα*, *I have admired*, &c.

Obs. 7. Instead of a simple verb signifying “to go away,” the verb *οἴχομαι* is frequently joined with a participle; the former to express the idea of departure, the latter to connect with it the idea of the *manner*, both of which may generally be rendered by a simple verb; thus, *ᾤχετ’ ἀποπτάμενος*, *he departed flying*, i. e. *he flew away*; *ᾤχετο φεύγων*, *he departed fleeing*, *he escaped*; *ᾤχοντο ἀποθέοντες*, *they ran away*; *οἴχεται θανών*, *he is dead*. Homer uses *βαίνω* in the same manner.

6. The participle in definitions of time is often joined with the adverbs *αὐτίκα*, *εὐθὺς* *μεταξὺ*, *ἅμα*, the last with the dative; as, *ὥς αὐτίκα γινόμενος*, *as soon as he was born*; *μεταξὺ ὀρύσσων*, *during the digging*; *ἅμα τῷ ἡρὶ εὐθὺς ἀρχομενῳ*, *on the first commencement of spring*.

7. The participles of some verbs when joined with other verbs appeared to be used in an adverbial sense, or at least to denote a circumstance which in our language is better expressed by an adverb; as, *ἀρχόμενος εἶπον*, *I said in the beginning*,

ἀρξάμενος ἀπὸ, *especially*; τελευτῶν, *lastly*; διαλειπὼν χρόνον, *after some time*. Φέρων and ἄγων with verbs to give, to place, and the like. are redundant; as, φέρων δῶκε, *he gave*;—with verbs of motion φέρων expresses *zeal, quickness, &c.* with their cases they are equivalent to the Latin *cum, with*. A participle joined to its own verb, or to one of similar signification, appears to be redundant; as, ἵασιν ἰόντες, *they went*; ἔφη λέγων, *he said*; λέγει φάς, *he says*.

➡ For the dative of the participle with a personal pronoun after the verb ἔστι, see § 148. *Obs.* 3.

§ 178. THE CASE ABSOLUTE.

RULE LXII. A substantive with a participle whose case depends on no other word, is put in the *genitive absolute*; as,

Θεοῦ διδόντος, οὐδὲν ἰσχύει φθόνος, *WHEN GOD GIVES, envy avails nothing*.

Rem. The genitive is said to be *absolute* in this construction, because it is neither governed by, nor is dependent on, any word expressed or understood, in the sentence with which it is connected, and might be separated from it without affecting its construction. Yet, strictly speaking, it is not *really absolute* in such a sense as to be without government, or that there is no more reason for its being in the genitive than in any other case; for the absolute clause will generally be found to express a *circumstance of time*, and so may come under § 160. *Obs.* 2; as,

Κύρου βασιλεύοντος, *in the reign of Cyrus, (sc. ἐπὶ.)*

Θεάγνης σώζεται Θεῶν θελόντων, *Theagnes is safe from THE GODS WILLING IT.*

Obs. 1. The participles of εἶμι, γίνομαι, and some others, are frequently omitted; as, ἐμοῦ μόνης, *sc. ὄσης, I being alone*.

Obs. 2. The infinitive mood or part of a sentence is used absolutely with the participle as if it were a noun; as, πῦρ πνεῖν τοῦς ταύρους, μυθολογηθέντος, *that bulls breathe fire, being circulated as a story*.

Obs. 3. The **DATIVE ABSOLUTE** is used to express the *fixed time*, (see § 160. *Obs.* 1.) as, περῶντι δὲ τῷ ἐνιαυτῷ, *after the year had elapsed*; and also when the subject of the participle

may be considered as that in *reference to which* the action of the verb takes place.

Obs. 4. The NOMINATIVE and ACCUSATIVE are sometimes used *absolutely*. These instances, however, probably arise from an omission of some words, which, being supplied, complete the construction; as, ἀνοίξαντες τοῦ σώματος πόρους, πάλιν γίγνεται τὸ πῦρ, *when they have opened the pores of the body, there is again fire*; i. e. ὡς ἀνοίξαντες ὧσι, &c.; ταῦτα γινόμενα, *these things being done*; i. e. μετὰ ταῦτα, &c.

Obs. 5. The participles of impersonal verbs, and other verbs used impersonally, are put *absolutely* in the nominative or accusative neuter; as, ἔξον, *it being permitted*; δεόν, *it being necessary*; δοκοῦν, *since it seems proper*; thus, διὰ τί μένεις, ἔξον ἀπύεσθαι, *why dost thou remain, IT BEING IN THY POWER to depart?*

Obs. 6. The construction with the participle is often preceded by the particles ὡς ὥστε, ἅτε, οἷα, δή, οἷον, when a *reason* of something done by another is expressed; as, εἰσώπα ὡς πάντας εἰδότες, or πάντων εἰδόντων, *he held his peace BECAUSE ALL KNEW*.

§ 179. CONSTRUCTION OF CONJUNCTIONS.

Conjunctions serve to connect words and sentences together; this connexion is of two kinds:

I. Of the parts of a sentence which are complete of themselves and independent of each other. These are connected by conjunctions, simply *connective* or *disjunctive*, § 125. 1. 2; and the parts thus connected have a similar construction; hence

RULE LXIII. Conjunctions couple the same *moods* and *tenses* of verbs, and *cases* of nouns and pronouns; as,

ἦλθον καὶ εἶδον,	<i>they came and saw.</i>
τίμα τὸν πατέρα καὶ τὴν μητέρα,	<i>honour thy father and</i>
	<i>thy mother.</i>

Obs. 1. To this rule there are many exceptions as it respects the tenses of verbs; see an example § 76. *Obs. 3.*

II. But the parts of a compound sentence are often various-

PART IV.

PROSODY.

PROSODY, in its common acceptation, treats of the quantity of syllables in the construction of verses. In the ancient grammarians *προσῳδία* applies to accents.

§ 180. QUANTITY OF VOWELS.

1. The vowels ε, ο, are naturally short ; as, *λέγοντες*.
2. η, ω, are naturally long ; as, *ἡγήτω*.
3. α, ι, υ, are doubtful ; as, *ἄμυνω*.
4. Diphthongs and contracted syllables are long ; as, *ἐπεῖ*, *ὄφτες*, contr. *ὄφτις*.

§ 181. POSITION.

SPECIAL RULES.

RULE I. A short or doubtful vowel, before two consonants or a double letter, is almost always long ; as,

πῶλλας, προῖψεν, ὥτῃ Ζεὺς.

This rule holds good in Epic poetry, except in proper names and in words which could not be used in any other situation in the verse. In dramatic writers observe the following exceptions :

Exc. A short or doubtful vowel before a mute and a liquid is common ; as, *Πατρῶκος*, or *Πατρῶκος*.

Obs. 1. A short vowel before a mute and liquid is generally short. But before a middle mute (δ, γ, δ,) followed by ρ in tragedy, is mostly long ; and followed by λ, μ, ν, is almost always long, both in tragedy and comedy.

Obs. 2. A short vowel before two liquids is always long, and sometimes before a single liquid, which in this case should be pronounced as if double ; thus, *ελαβε*, pronounced *Ελλαβε*.

Note 1. A short vowel in the end of a word before ρ in the beginning of the word following, is long in the dramatic poets ; *ἐμὲ βέπον*.

Note 2. We sometimes find a short syllable before two consonants (both mutes), but this is rare and should not be imitated.

* In the Prosody the accents are omitted, as they often interfere with the mark for the quantity.

§ 182. II. ONE VOWEL BEFORE ANOTHER.

RULE II. A vowel before another vowel is short, unless lengthened by poetic license ; as, πολυῶπις.

EXCEPTIONS.

1. *a* is long in the penult of nouns in -ᾶων, -αωνος ; as, Μαχᾶων, Μαχαωνος.
And sometimes when the genitive ends in -ωνος ; as, Ποσειδᾶων, Ποσειδαωνος.
—— in feminine proper names in -αις ; thus, Θαις.
2. *i* is long in the penult of nouns in -ίων, -ιονος, and sometimes -ιωνος ; as, Ωριών, Ωριονος or Ωριωνος ; except χτών.
—— in the penult of verbs in -ιω ; as, τῖω : but the Attic tragic writers have -τω.
3. *e* is common in the penult of nouns in -ια and -ιη ; as, καλῖα and καλῖε.
4. *u* is common in the penult of verbs in -υω ; as, ἰσχυῶ or ἰσχυῶ.

RULE III. Long vowels and diphthongs are mostly short at the end of words when the next word begins with a vowel ; as,

Ἄξω εἰ|λῶν ὃ δὲ | κεν κέχθ|λῶσεται | ὃν κεν ἔκ|ῶματ.

Obs. 1. A vowel in the end of a word, before a word beginning with a vowel, does not suffer elision, as in Latin, unless an apostrophe is substituted, § 5. 4.

Obs. 2. Two vowels, forming two syllables, frequently in poetry coalesce into one ; as, χρυσέω, Il. ε. 15, where εω form a short syllable. This frequently takes place though the vowels be in different words ; as, ἦ σὺ δλις, Il. ε. 349. § 189. 2.

§ 183. III. THE DOUBTFUL VOWELS IN FIRST AND MIDDLE SYLLABLES.

RULE IV. A doubtful vowel before a simple consonant is short ; as ἀἶκος.

EXCEPTIONS.

1. *a* is long in nouns in -αμων, -αναρ, -αρος ; as, πεδοθᾶμων, δγᾶναρ, μυσᾶρος.
—— in numerals in -οστιος ; as, διακοστιος.
—— in derivatives from verbs in -αω pure and -ραω ; thus, ανιᾶρος from ανιᾶω ; ἰᾶσιμος from ἰᾶμαι ; καταρᾶρος from καταρᾶμαι ; θετης and θεᾶμα from θεᾶμαι ; περᾶσιμος from περᾶω ; πρᾶσις from (τιπρᾶσκω for) πρᾶω.

2. *ι* is long in the penult of nouns in *-ινη, -ιτη, -ιτης, -ιτες*; thus, *δίνη, Αφροδίτη, πολίτης, πολίτης*.
 — in the penult of verbs in *-ίω, -ινω*; thus, *τρίβω, πίνω*; so *αἰετέω, δίνω, &c.*
3. *υ* is long in verbals in *-υμα, -υμος, -υτηρ, -υτος, -υτωρ*; as, *λθμα, χθμος, ῥθτωρ*.
 — in pronouns; as, *ῑμεις*.
 — in the penult of verbs in *-υνω, -υρω, -υχω, -υμι*; as, *πλυνω, κῡρω, δρθχω, φθμι, ξενυνθμι*.
 — in adverbs in *-υδον*; as, *βοτρθδον*.

§ 184. IV. THE DOUBTFUL VOWELS IN FINAL SYLLABLES.

RULE V. *α, ι, υ*, in the end of a word are short; as, *μουσᾶ, μελί, γλυκῦ*.

EXCEPTIONS.

1. *A* in the end of a word is long, viz.
 - In nouns in *-α, -δα, -θα*; as, *θεᾶ, Ἀθεᾶ, Μαρθεᾶ*; exc. *ἀκανθεᾶ*.
 - In the dual number; as, *προφητᾶ, μουσᾶ*.
 - In polysyllables in *-αῖα*; as, *Σεληναιᾶ*:
 — in *-αῖα*, derived from verbs in *αῖω*; as, *δουλειᾶ, βασιλειᾶ*, from *δουλεω, βασιλεω*. But *βασιλειᾶ*, a queen, has the final *α* short.
 - In *-αῖα*; as, *καλιᾶ*, except verbals in *-τρια*; as, *ψαλτριᾶ*; and *διᾶ, μιᾶ, πορνιᾶ*.
 - In the vocative of nouns in *-ας* of the 1st declension; as, *Αἰνεία* from *Αἰνείας*.
 - In feminines from adjectives in *-ος*; as *ἑμοιᾶ, ἡμετερά*.
 - In nouns in *-ρα* not preceded by a diphthong; as, *ἡμερά, χηρά*. Except *ἀγκυρά, γειφυρά, Κερκυρά, ολυρά, σκολοπενδρά, σφυρά, ταναγρά*, and compounds of *μετρω*; as, *γεωμετρά*.
 - In poetic vocatives; as, *Παλλά* for *Πάλλας*.
2. *ι* final is long in the names of letters; as, *πῖ*.
3. *υ* final is long in the names of letters; as, *μῦ, νῦ*.
 — in verbs in *-υμι*; as, *ἐφῦ*.
 — in *μεταξῦ* and *γρῦ*.

RULE VI. A doubtful vowel in the final syllable, followed by a simple consonant, is short; as, *μελᾶν, λαμπᾶς*.

EXCEPTIONS.

1. *-αν* is long in masculines; as, *Τῆαν*; and *πᾶν* when not in composition.

- in accusatives when their nominatives are long ; as, *Ἀλκιῶν* from *Ἀλκιῶς*.
- in adverbs ; as, *ὄν*.
2. -αρ in *καρ* and *ψαρ* is long ; in *γαρ* it is either long or short.
3. -ας is long in nouns of the first declension ; as, *Αἰκιδῶς, μουσῶς*.
 ——— in words having -αντος in the genitive ; as, *τυφῶς, τυψαντος*.
 ——— also in *ἡμῶς, ἑμῶς, κρῶς*.
4. -ιν is long in nouns in -ιν which have -ινος in the genitive ; as, *ῥηγμίν, ῥηγμίνος*.
 ——— in nouns which have two terminations in the nominative ;
 as, *ακτίν* or *ακτίς*.
 ——— also in *ἡμίν, ἑμίν*.
5. -ις is long in monosyllables ; as, *λίς* ; but the indefinite *τις* is common.
 ——— in nouns which have two terminations in the nominative ; as,
ακτίς, ακτίν.
 ——— in feminine dissyllables in -ις, -ιδος, or -ιθος ; as, *κνημίς, κνημίδος ; ὀρνίς, ὀρνιδος ;* except *ασπίς, ἐπίς, χαρίς*, and a few others.
 ——— in polysyllables preceded by two short syllables ; as, *πλῆκεμίς*.
6. -ον is long in nouns which have -ονος in the genitive ; as, *μοσόν, μοσσονος*.
 ——— in nouns which have two terminations in the nominative ; as,
φορκός, or φορκόν.
 ——— in accusatives from -ος in the nominative ; as, *ὄφρον* from *ὄφρος*.
 ——— in the ultimate of verbs in -ομι ; as, *ἐφόν* from *φομι*.
 ——— in *νόν, ποιο* ; but in *νόν*, enclitic, it is short.
 -ορ in the end of a word is always long ; as, *μαρτόρ*.
7. -ος is long in monosyllables ; as, *μῶς*.
 ——— in nouns which have two terminations in the nominative ;
 as, *φορκός, φορκόν*.
 ——— in nominatives which have -ονιος or -ος pure in the genitive ;
 as, *δεικνός, δεικνυντος ; ὄφρος, ὄφρους*.
 ——— in *κωμός, κωμβος* ; and
 ——— in the last syllable of verbs in *οι*, as, *ἐφός*.

§ 185. V. DOUBTFUL VOWELS IN THE INCREMENT OF NOUNS.

RULE VII. The quantity of the nominative remains in the oblique cases ; thus, *Τιτᾶν, Τιτᾶνος ; κνημίς, κνημίδος*.

EXCEPTIONS.

1. -ορ in the nominative shortens the increment ; as, *μαρτόρ, μαρτόρος*.

2. A vowel, long by position, in the nominative shortens the crement in the oblique cases; as, ἀλάξ, ἀλάδεος. But nouns in -αξ after a vowel have the crement long; as, νιαξ, νεάκος.

Likewise θωραξ, ἱεραξ, κνωδαξ, κορδαξ, λαβραξ, οιαξ, ῥαξ, σαρφαξ, φεναξ, with many words in -ιψ, -ιπος, and -ιξ, -ιγος or -ικος; to which add γρουψ, γυψ, and generally Βεβρυξ, δοιδυξ, ὀρτυξ, σανδυξ.

3. -ος pure in the genitive, from a long syllable in the nominative, varies the crement; as, ὄρως, ὄρως, or ὄρως.

4. The dative plural, after a syncope, has the penult short; as, πατράσι, ἀνδράσι.

§ 186. VI. DOUBTFUL VOWELS IN THE INFLECTION OF VERBS.

The doubtful vowels, α, ι, υ, are short in verbs, unless it be otherwise specified in the Rules.

RULE VIII. α and υ before -σα in *participles*, and always before -σι in *verbs*, are long; as, τυψᾶσα, δεικνῦσα, τετυφᾶσι, δεικνῦσι. (§ 6. 18.)

FUTURE.

RULE IX. The first future in -ασω, -ισω, -υσω, from -αω after a vowel, or from -ραω, -ιω, -ιθω, -υω, *lengthen* the penult; as,

ἔαω, εἶσω; ὄραω, ὄρᾶσω; τιω, τίσω; βριθω, βρίσω; ἰσχυω, ἰσχῦσω.

But the first future in -ασω, -ισω, -υσω, from -αζω, -ιζω, -υζω, *shorten* the penult; as,

ἀρπαζω, ἀρπᾶσω; ὀπλιζω, ὀπλίσω; πλυζω, πλύσω.

RULE X. Liquid verbs shorten the penult in the first future; as, κρῖνω, κρῖνῶ.

RULE XI. The second future shortens the penult; as, τεμνω, τέμω; φαίνω, φᾶνω.

THE OTHER TENSES.

RULE XII. The doubtful vowels have the same quantity in the tenses as in their *roots*; thus,

1 Root. κρῖν—κρῖνω, ἐκρῖνον, κρῖνομαι, ἐκρῖνομην.

2 Root. κρῖν, —κρῖνω, κεκρίκα, ἐκεκρίκειν, κρῖνσμαι, κρῖθησμαι, ἐκρῖθην, κεκρίμαι, ἐκεκρίμην.

2 Root. τῆπ, —τῆπω, ἐτῆπον, τῆπσμαι, ἐτῆπομην, τῆπησμαι, ἐτῆπην.

3 Root. τῆπ, —τετῆπα, ἐτετῆπειν.

Exc. 1. Liquid verbs in the first future active and middle, as in R. X.

Exc. 2. The initial *ι* and *υ* in the augmented tenses and moods are long ; as, *ἴσθαι, ἰσμεν*.

The quantity of a doubtful vowel in the root is ascertained as follows :

I. Verbs in *-αω* pure, or in *-ραω -ιω, -ιθω, and -υω*, have the final vowel of the first root *long*, unless followed by a vowel ; if followed by a vowel, it comes under R. II. All others are usually short.

II. The final syllable of the second root is always *short*, unless made long by position.

III. The first root of liquid verbs is shortened in the 1st future, § 97. 1.

SPECIAL RULES FOR VERBS IN *μι*.

RULE XIII. The proper reduplication is short, unless made long by position ; as, *τίθημι*. The improper reduplication is common ; as, *ῑημι* or *ῑημι*.

RULE XIV. *α*, not before *-σα* or *-σι*, is every where short ; as, *ἰσῑαμεν, ἰσῑατε*.

RULE XV. *υ* is long in polysyllables, only in the singular of the *indicative active* ; every where else it is short ; as, *δεικνυμι, δεικνυτω, δεικνυμαι, &c.*

In dissyllables it is every where long ; as, *δθυμι, δθον, δθυμαι, &c.*

§ 187. VII. DERIVATION AND COMPOSITION.

RULE XVI. Derivatives follow the quantity of their primitives ; and compounds that of the simple words of which they are composed ; as,

τιμη—*αἶμος, ομοῖμοι, Τιμανωρ, &c.*

ἴφι—*Ἰφιγενεια, Ἰφικλης, Ἰφίτος, &c.*

λαος—*Λαομεδον, Μενελαος, &c.*

λθω, λθω—*Λθσανδρος, λθσικακος, &c.*

οιαξ, οιακος—*οἰακοστροφος, οἰακονομος, &c.*

πῑρ—*πῑραυστης, πῑρφορος, &c.*

οἷς *οἱ βῑν*—*βῑνηλατω, πολλυρῑνος, &c.*

RULE XVII. α privative before two short syllables is frequently long; as, ἀκῆματός.

Also ἐν in composition is sometimes long; as, σθνήμη.

§ 188. VIII. DIALECTS.

ATTIC.

RULE XVIII. The Attics lengthen α in the accusative of nouns in -eus; as, βασιλευς, acc. βασιλεῖα, contrary to Rule V.

Also, ϵ instead of α , ϵ , o ; as, ταυτί for ταυτα; ἰδί for ἰδέ.

The Paragoric ϵ in pronouns (the dative plural excepted) and in adverbs, is long; as, οὐροεῖ, νυνί, Dat. pl. τούτοιεῖ.

IONIC.

1. The Comparative in -ιον shortens the neuter; the Attics lengthen it; as, καλλίον, I. καλλίον, A.

2. In adjectives of time ϵ is long; as, ὀπωρινός.

3. In verbs the Ionic α , ϵ not following it, is short; as, ἔσται for ἦνται.

DORIC AND ÆOLIC.

1. The Doric α is long; the Æolic is short; as, Αἰνεία, D. for Αἰνείον; ἱππεῖα, Æ. for ἱππεύης, &c.

§ 189. IX. POETIC LICENSE.

1. The last syllable of a verse is common, except in Iambic, Trochaic, Anapaestic, and Greater Ionic.

2. The Σέξευξις unites two syllables into one; as,

Χρυσέω ἀνα σκηπτρῷ καὶ ἐλίσσεται πάντας Ἀχαιοὺς,

Ἡ λαθεῖτ' ἢ οὐκ ἐνοήσεν αἶσατο δὲ μέγα θυμῷ,

Ἡ με κέλειαι σχεδὴν περᾶν μέγα λαιτμα θαλάσσης.

3. The *Arsis* makes a short syllable in the end of a word long; as,

Αἰδοῖός τε μοι ἐσσι φίλῃ ἐκυρὲ δεινῆς τε,

Ἰππους δ' Αὐτομέδοντα θῶος ζευγνύμεν ἀνωγς.

Note 1. The *Arsis* means the elevation of the voice, which, in Hexameter verse, is always on the first syllable of a foot.

Note 2. A short syllable is sometimes, and but very rarely, lengthened at the end of a foot; thus,

Τῇ δ' ἐπὶ μὲν Γόργω θλασσυρῶπις στυφάνωτο.

Besides these deviations from the usual rules of quantity, the Poets,

I. *Lengthened a syllable*, 1. By doubling or inserting a consonant; as, *ἐδάειε* for *ἔδειε*; *ἄππολις* for *ἀπολις*. 2. By changing a vowel into a diphthong; as, *δένομαι* for *δεομαι*. 3. By Metathesis; as, *ἐπαρθον* for *ἐπαρθον*.

I. *Shortened a syllable*, By rejecting one vowel of a diphthong; as, *ἔλον* for *ελον*.

III. *Increased the number of syllables*, 1. By resolving a diphthong; as, *αἶσα* for *αἶσα*. 2. By inserting or adding a letter or syllable; as, *αασχερος* for *ασχερος*; *ἡλιος* for *ἥλιος*; *βιρη* for *βιρ*.

IV. *Lessened the number of syllables*, 1. By aphæresis, as, *νερε* for *ενερε*. 2. By syncope; as, *εγρε* for *εγρερε*. 3. By apocope and apostrophe; as, *δω* for *δωμα*; *μυρι* for *μυρια*.

Other varieties will be learned by practice. Many conjectures have been made with regard to the ancient orthography, and the principles of versification as depending upon it. But the best of them deserve the credit of ingenuity alone; for, as they rest on no unquestionable authority, they are of little or no use.

§ 190. OF FEET.

A foot in metre is composed of two or more syllables strictly regulated by time; and is either simple or compound. Of the simple feet, four are of two, and eight of three syllables. There are sixteen compound feet, each of four syllables. These varieties are as follows:

Simple feet of two Syllables.

Pyrriehus	—	—	θεός.
Spondeus	—	—	τόπαι.
Iambus	—	—	λέγει.
Trochæus	—	—	σῶμα.

Simple feet of three syllables.

Tribrachys	—	—	—	πόλεμος.
Molossus	—	—	—	εὐχολή.
Dactylus	—	—	—	μάργουρος.
Anapæstus	—	—	—	βασιλεύς.
Bachius	—	—	—	ἐπηγής.
Antibachius	—	—	—	δεκνυμι.
Amphibrachys	—	—	—	τίθημι.
Amphimacer	—	—	—	δεικνύμαι.

Compound feet of four syllables.

Choriambus	— — — —	εωφροσύνη	a trochee and an iambus.
Antispastus	— — — —	ἀμάρτημα	an iambus and a trochee.
Ionic a majore	— — — —	κοσμήτορα	a spondee and a pyrrich.
— a minore	— — — —	πλεονέκτης	a pyrrich and a spondee.
First Pæon	— — — —	δοτρωλόγος	a trochee and a pyrrich.
Second —	— — — —	ἀνάξιος	an iambus and a pyrrich.
Third —	— — — —	ἀνάδημα	a pyrrich and a trochee.
Fourth —	— — — —	θεογένης	———— an iambus.
First Epitrite	— — — —	ἀμαρτωλή	an iambus and a spondee.
Second —	— — — —	ἀνδροφόντης	a trochee and a spondee.
Third —	— — — —	ἐρυσθενής	a spondee and an iambus.
Fourth —	— — — —	λωβητήρα	———— and a trochee.
Proceleusmaticus	— — — —	παλίμιος	two pyrrichs.
Dispondeus	— — — —	συνδουλεύω	two spondees.
Diiambus	— — — —	ἐπιστάτης	two iambs.
Ditrochæus	— — — —	δυστέχημα	two trochees.

§ 191. OF METRE.

Metre, in its *general sense*, means an arrangement of syllables and feet in verse, according to certain rules; and in this sense applies, not only to an entire verse, but to part of a verse, or to any number of verses. *A metre*, in a *specific sense*, means a combination of two feet (sometimes called a *syzygy*) and sometimes one foot only.

Note. The distinction between rhythm and metre is this:—the former refers to the *time* only, in regard to which, two short syllables are equivalent to one long; the latter refers both to the *time* and the *order* of the syllables. The rhythm of an anapæst and dactyl is the same; the metre different. The term rhythm, however, is also understood in a more comprehensive sense, and is applied to the harmonious construction and enunciation of feet and words in connexion; thus, a line has rhythm when it contains *any number of metres of equal time*, without regard to their order. Metre requires a *certain number of metres*, and these arranged in a *certain order*. Thus, in this line,

Panditur interea domus omnipotentis Olympi,

there is both rhythm (as it contains six metres of equal value in respect of time) and metre, as these metres are arranged according to the canon for Hexameter heroic verse, which requires a dactyl in the 5th, and a spondee in the 6th place. Change the order thus,

Omnipotentis Olympi panditur interea domus,

and the rhythm remains as perfect as before, but the metre is destroyed; it is no longer a Hexameter heroic line.

§ 192. OF THE DIFFERENT KINDS OF METRE.

1. Metre, in the general sense, is divided into nine species :

- | | | |
|---------------|-----------------|----------------------|
| 1. Iambic. | 4. Dactylic. | 7. Ionic a majore. |
| 2. Trochaic. | 5. Choriambic. | 8. Ionic a minore. |
| 3. Anapæstic. | 6. Antispastic. | 9. Pæonic or Cretic. |

These names are derived from the feet which prevail in them. Each species was originally composed of those feet only from which it is named; but others, equal in time, were afterwards admitted under certain restrictions.

It often happens that *two species*, totally *dissimilar*, are united in the same verse, which is then termed *Asynartetes*. When the irregularity is great, and it cannot be reduced to any regular form, it is called *Polyschematistic* or *anomalous*.

Note. The invention or frequent use of any species of metre by a particular poet, or its being used in some particular *civil* or *religious ceremony*, or appropriated to some particular subject or sentiment, has been the occasion of certain kinds of verse receiving other names than those specified above. Thus, we have the *Asclepiadean*, *Glyconian*, *Alcæic*, *Sapphic*, and others; named from the poets, *Asclepiades*, *Glycon*, *Alcæus*, *Sappho*, *Phalæcus*, *Sotades*, *Archilochus*, *Alcman*, *Pherecrates*, *Anacreon*, *Aristophanes*, &c. So also the *Prosodiacus* (from *πρόσδος*), so called from being used in the approach to the altars on solemn festivals; and the *Paræmiacus*, a kind of verse much used in the writing of proverbs, (*παραμύται*.)

In the iambic, trochaic, and anapæstic verse, a metre consists of *two* feet; in the others, of *one* only.

2. A verse or metre is farther characterized by the number of metres (in the specific meaning of the term) which it contains, as follows :

A verse containing one Metre	is called <i>Monometer</i>
two Metres	<i>Dimeter.</i>
three Metres	<i>Trimeter.</i>
four Metres	<i>Tetrameter.</i>
five Metres	<i>Pentameter.</i>
six Metres	<i>Hexameter.</i>
seven Metres	<i>Heptameter.</i>

3. A verse may be complete, having precisely the number of metres which the canon requires; or it may be deficient in the last metre; or it may be redundant. To express this, a verse is farther characterized as follows : viz.

1. ACATALECTIC, when complete.
2. { CATALECTIC, if wanting one syllable.
{ BRACHYCATALECTIC, if wanting two syllables or one whole foot.

3. HYPERCATALECTIC, when there is one or two syllables at the end more than the verse requires; thus,

χῆ λῶν δρᾶκοντας ὦς. Æsch. Lept. Theb.

is denominated "TROCHAIC DIMETER CATALECTIC;" the first term referring

to the *species*, the second to the *number* of metres, and the third to the *apothesis* or *ending*.

Note. The two last terms, viz. that designating the number of metres and that which refers to the ending, are sometimes reduced to one; thus, when a verse of a given species consists of two feet and a half, it is called *Penthemimer*; of three and a half, *Hepthemimer*, (five half feet, seven half feet); and when it consists of one metre and a half, it is called *Hemiholius*.

The respective situation of each foot in a verse is called its place (*sedes*).

The rules or canons of the different kinds of metre are briefly as follows.

§ 193. I. IAMBIC METRE. SCHEME, § 204. I.

An iambic verse admits in the *first*, *third*, and *fifth* place, an *iambus* or a *spondee*.

In the *second*, *fourth*, and *sixth*, an *iambus* only.

Variation 1. The *iambus* in the *odd* places may be resolved into a *tribrach*; the *spondee* into a *dactyl* or an *anapæst*.

• Variation 2. The *iambus* in the *even* places (except the last) may be resolved into a *tribrach*. An *anapæst* is substituted for it in the case of a proper name only.

Observe, however, 1st. that a *dactyl* should be avoided in the *fifth* place; and, 2d. that resolved feet should not concur.

Of this verse there are all varieties of length, *monometers*, *dimeters*, *trimeters* (called also *senarian*, each line having six feet), and *tetrameters*.

§ 194. II. TROCHAIC METRE. SCHEME, § 204. II.

A trochaic verse admits in the *odd* places a *trochee* only; in the *even* places, a *trochee* or a *spondee*.

The *trochee* may in any place be resolved into a *tribrach*, and the *spondee* into a *dactyl* or *anapæst*.

A *dactyl* in the *odd* places occurs only in the case of a *proper name*.

Trochaic verses are mostly *catalectic*. A system of them generally consists of *catalectic tetrameters*; sometimes of *dimeters*, *catalectic* and *acatalectic* intermixed.

In *tetrameters* the *second metre* should always end a word.

§ 195. III. ANAPÆSTIC METRE. SCHEME, § 204. III.

An anapæstic verse, without any restriction of places, admits either an *anapæst*, *spondee*, or *dactyl*.

Exc. 1. The dimeter catalectic, called *paræmiacus*, requires an anapest in the last place but one; and is incorrect when a *spondee* is found there.

Exc. 2. In some instances the *proper* foot is resolved into the *proceleusmatic*.

Anapæstic verses are sometimes *intermixed* with other species, but are oftener in a *detached system* by themselves.

A system is chiefly composed of dimeters under the following circumstances:

1. When each foot, or at least each metre, (*syzygy*), ends a word.

2. When the last verse but one of the system is monometer acatalectic, and the last dimeter catalectic, with an anapest in the second metre.

In a system this peculiar property is to be observed, that the last syllable of each verse is *not common* (as in other species), but has its quantity subject to the same restrictions as if the foot to which it belongs occurred in *any other* place of the verse.

A series, therefore, of anapæstic verses, consisting of one or more sentences, is to be constructed as if each sentence was only a single verse.

Note. The monometer acatalectic is called an *anapæstic base*. This is sometimes dispensed with in a system; in the *paræmiacus*, rarely.

To this metre belong the *Aristophanic*, being catalectic tetrameters; and the *proceleusmatic*, consisting of feet isochronal to an anapest, and, for the most part, ending with it!

§ 196. IV. DACTYLIC METRE. SCHEME, § 204. IV.

A DACTYLIC verse is composed solely of *dactyls* and *spondees*. In this species one foot constitutes a metre.

The common *heroic* is *hexameter acatalectic*, having a dactyl in the *fifth* place and a spondee in the *sixth*.

Sometimes in a solemn, majestic, or mournful description, a spondee takes the place of the dactyl in the *fifth* foot; from which circumstance such lines are called *spondaic*.

THE ELEGIAC PENTAMETER consists of five feet. The first and second may be either a dactyl or a spondee at pleasure; the third must always be a spondee; the fourth and fifth anapæsts.

Though a *heroic* verse is confined to a smaller number of admissible feet than an *iambic* verse, several licenses are allowed which are not used in the latter.

The most considerable of these are:

1. The lengthening of a short final syllable in certain cases, viz. at the

cæsural pause, and where its emphasis is increased by its beginning a foot.

2. The hiatus, or the concurrence of two vowels, in contiguous words.

That irregular sort of dactylics which Hephæstion calls *Æotics*, admits, in the first metre, any foot of two syllables; the rest must be all dactyls, except where the verse is *catalectic*, and then the catalectic part must be part of a dactyl.

A second sort of dactylics, called by the same author *Logadics*, require a *trochaic syzygy* at the end, all the other feet being dactyls.

§ 197. V. CHORIAMBIC METRE. SCHEME, § 204. V.

The construction of an ordinary choriambic verse is very simple. Each metre, except the last, is a *choriambus*, and the last may be an iambic syzygy, entire or catalectic.

The iambic syzygy (two iambic feet) is sometimes found at the beginning and, in long verses, in other places; but this happens less frequently.

If any other foot of four syllables is joined with a choriambus, the verse is then more properly called *epichoriambic*. Of this there is a very great variety, and they sometimes end with an *amphibrach*, sometimes with a *bacchius*.

§ 198. VI. ANTISPASTIC METRE. SCHEME, § 204. VI.

An antispastic verse, in its most usual and correct form, is constructed as follows:

In the *first* place, beside the proper foot, is admitted any foot of four syllables ending like an antispastus in the two last syllables; i. e. either

— — — —, — — — —, — — — —, or — — — —.

In the *intermediate* places only an *antispastus*.

In the *last*, an iambic syzygy, complete or catalectic, or an incomplete antispastus.

There is scarce any limit to the varieties in this species.

The following are the most usual:

1. In short verses, the proper foot frequently vanishes, and the verse consists of one of the above-mentioned feet and an iambic syzygy.

2. All the epitrites, except the second, are occasionally substituted in the several places in the verse, particularly the fourth epitrite in the second.

3. If an antispastus begins the verse, and three syllables remain, whatever those syllables are, the verse is antispastic; because they may be con-

sidered as a portion of some of the admissible feet, or of some of them resolved.

4. In long verses, an iambic syzygy sometimes occurs in the *second* place, and then the third place admits the same varieties as the *first*.

An antispastus, with an additional syllable, is called *Dochmiac*.

An antispastus, followed by an iambic syzygy, is called *Glyconiam*.

Two antispasti, with an iambic syzygy, is called *Asclepiadean*.

Antispastic dim. catalectic, is called *Pherecratian*.

§ 199. VII. IONIC METRE A MAJORE. SCHEME, § 204. VII.

An Ionic verse admits a *trochaic syzygy* promiscuously with its *proper foot*. The verse never ends with the proper foot complete, but either with the trochaic syzygy or the proper foot *incomplete*. The varieties of this metre are numerous, among which observe the following:

Var. 1. The *second pæon* is sometimes found in the *first* place. And

Var. 2. A molossus (— — —) in an *even* intermediate place with a trochaic syzygy following.

Var. 3. The *second pæon* is occasionally joined to a *second* or *third* epitrite, so that the two feet together are equal in time to two Ionic feet. This is called an *Anaklasis*; the defect in time of the preceding foot being, in this case, supplied by the redundant time of the subsequent; and the verse so disposed is called *Anaklómeneos*.

Var. 4. Resolutions of the long syllable into two short ones are allowed in all possible varieties.

If the three remaining pæons, or the second pæon in any place but the first, without an *Anaklasis*:—Or,

If an iambic syzygy or third epitrite—a choriambus, or any of the discordant feet of four syllables, be found in the same verse with an Ionic foot, the verse is then termed *Epi-ionic*.

§ 200. VIII. IONIC METRE A MINORE. SCHEME, § 204. VIII.

An Ionic verse a minore is often entirely composed of its own proper feet. It admits, however, an iambic syzygy promiscuously, and begins sometimes with the *third pæon* followed by one of the epitrites for an *Anaklasis*.

A molossus sometimes occurs in the beginning of the verse, and also in the odd places with an iambic syzygy preceding.

In the intermediate places a second or third pæon is prefixed to a second *epitrite*; and this construction is called *Αναλaxis* as before.

Resolutions of the long syllables are allowed in this, as in the other *Ionic metre*.

An Epionic verse *a minore* is constituted by intermixing with the Ionic foot a *double trochee*, second *epitrite*, or pæon without an *Αναλaxis*.

PROSODIAC VERSE.

When a choriambus precedes or follows an Ionic foot of *either kind*, the name Epionic is suppressed, and the verse called Prosodiacus. And, in general,

This name is applied to a verse consisting of an alternate mixture of choriambic and Ionic feet, or of their respective representatives.

N. B. The two species of Ionic are not to be intermixed in the same verse.

§ 201. IX. PÆONIC METRE. SCHEME, § 204. IX.

A pæonic verse requires all the admissible feet to have the same rhythm with its proper foot; i. e. to consist of *five times*, or be equal to five short syllables.

The first and fourth pæon are mostly used, but not in the same verse.

The construction of this verse is most perfect when each metre ends with the several words of the verse as was before remarked of the *anapæstic metre*.

To this head may be referred those verses which are called by some authors *Bachiac* and *Cretic* verses.

§ 202. OF THE CÆSURAL PAUSE.

Besides the division of the verse into metres and feet, there is another division, into two parts only, owing to the natural intermission of the voice in reading it, and relevant to the rhythmical effect. This is called the *PAUSE*, which necessarily ends with a word; and its distance from the beginning is generally, though not invariably, determined by the length of the verse.

Heroic verses and trimeter iambics are esteemed most harmonious when the *pause* falls upon the *first syllable of the third foot*. This is the *penthemimeral cæsuræ*. When it falls upon the first syllable of the fourth, it is called the *hepthemimeral*. In iambic and trochaic tetrameters its place is *at the end of the second metre*. These rules are more observed by the Roman than by the Greek poets. In anapæstic verse and pæonic, no place is assigned to the pause; because, since the metres (if rightly constructed)

end with a word, the effect of a pause will be produced at the end of each metre. The same may be observed of the Ionic *a minore*.

§ 203. COMPOUND METRES.

Besides the preceding nine species of metre, the compositions and modifications of these are very numerous. Of these observe the following :

1. A long syllable is sometimes inserted between the parts of a verse consisting of similar metres.

2. In some species the portions of an admissible foot of four syllables are separated by the intermediate metres.

3. It happens not unfrequently that two species, totally *dissimilar*, are united in the same verse ; which is then denominated *ASTYMATETES* ;

1. Dactyl Tetram. + Troch. Hemihol.

2. Iambic Penth. + Troch. Hemihol.

3. Dactyl. Dim. + Troch. Monom. or Logædic.

4. Iambic syzygy + Troch. Syzygy, and vice versa.

This last is called *PENIOTICUA*.

4. When a verse is so irregular as to contain in it some glaring violation of the preceding rules, it is called *POLYSCHEMATISTIC* or *anomalous* ; thus, To this title may be referred,

1. A verse otherwise iambic, having a spondee in the second or fourth place.

2. An iambus in a trochaic verse, &c., &c.

These rules are exemplified in the following tables.

§ 204. METRICAL TABLES.

The following table exhibits a scheme of the different feet allowed in each kind of Metre ; and the place which they occupy. If a line has the exact number of feet in the scheme, it is called *Acatalectic*, (A. C.), if it want a syllable, it is *Catalectic* ; (C.) ; if it want two syllables or a foot, it is *Brachycatalectic* ; (B. C.) ; if it have one or two syllables more than the scheme, it is *Hypercatalectic* ; (H. C.) ; § 192. 3. In *Iambic*, *Trochaic*, and *Anapaestic* verse, each metre consists of two feet and is followed in the table by a double line. In all the other kinds of verse, each foot is a metre P. N. is an abbreviation for Proper Name.

I. IAMBIC METRE. § 193.

Monometer Base.

1.	2.
— —	— —
— —	
— —	
— —	

Dimeter Acatalectic.

1.	2.	3.	4.
— —	— —	— —	— —
— —	— —	— —	
— —		— —	
— —		— —	
— —		— —	

Trimeter Acatalectic.

1.	2.	3.	4.	5.	6.
— —	— —	— —	— —	— —	— —
— —	— —	— —	— —	— —	
— —		— —		— —	
— —		— —		— —	
— —		— —		— —	

P. N.

II. TROCHAIC METRE. § 194.

Explanation of the Scheme.

In this verse each metre is alike. If from the trimeter scheme exhibited below, the first and second metre be taken away, the remainder is a scheme of the *MONOMETER*, which is always hypercatalectic or acatalectic. If the first is taken away, the remainder will be a scheme of the *dimeter*; and if a metre be *prefixed*, it will be a scheme of the *tetrameter*, which is always catalectic.

Trimeter Acatalectic.

1.	2.	3.	4.	5.	6.
— —	— —	— —	— —	— —	— —
— —	— —	— —	— —	— —	— —
— —	— —	— —	— —	— —	— —
— —	— —	— —	— —	— —	— —
— —	— —	— —	— —	— —	— —

III. ANAPÆSTIC METRE. § 195.

Explanation of the Scheme.

This scheme is dimeter. The removal of the *first* metre leaves it *MONOMETER* (which is called an anapæstic base); by prefixing *one* metre, it becomes *TRIMETER*; and by prefixing *two* it becomes *TETRAMETER*, which is always catalectic. A catalectic dimeter is also called *Paræmia*.

Dimeter Acatalectic.

1.	2.	3.	4.
—	—	—	—
—	—	—	—
—	—	—	—
—	—	—	—
—	—	—	—

Paræmiac or Dim. Cat.

1.	2.	3.	4.
—	—	—	—
—	—	—	—
—	—	—	—
—	—	—	—
—	—	—	—

IV. DACTYLIC METRE. § 196.

Dimeter.

1.	2.
—	—
—	—
—	—
—	—
—	—

A. C.

H. C.

Adonic.

Trimeter.

1.	2.	3.
—	—	—
—	—	—
—	—	—
—	—	—
—	—	—

A.C.

H.C.

Tetrameter.

1.	2.	3.	4.
—	—	—	—
—	—	—	—
—	—	—	—
—	—	—	—
—	—	—	—

ÆOLIC.

Pentameter.

1.	2.	3.	4.	5.
—	—	—	—	—
—	—	—	—	—
—	—	—	—	—
—	—	—	—	—
—	—	—	—	—

A. C.

ÆOLIC.

ELEGIAC.

Hexameter.

1.	2.	3.	4.	5.	6.
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—

pure.

impure.

HEROIC

Logædics.

— — —	— — — —	called also CHORIAMBIC Dim. Cat.
— — —	— — —	ALCAIC, (the most common.)
— — —	— — —	— — — — } Logædics only.
— — —	— — —	— — — —

V. CHORIAMBIC METRE. § 197.

Trimeter.

M.	I.	II.	III.	
— — —	— — —	— — —	— — —	Cat.
— — —	— — —	— — —	— — —	pure A. C. seldom occurs.
— — —	— — —	— — —	— — —	impure do. in which also other feet
— — —	— — —	— — —	— — —	are intermixed, as the Pæons and
— — —	— — —	— — —	— — —	Epitrites.

MONOMETER is the same as Dact. Dim. DIMETER removes the *first* Metre. TETRAMETER prefixes a Metre, and is always Catalectic.

VI. ANTISPASTIC METRE. § 198.

An Antispastic metre

	Iambus.	Trochee.	
pure	— —	— —	In the varieties of this verse any of the simple feet under the Iambus may precede any of those under the Trochee. DIMETERS, TRIMETERS, and TETRAMETERS, are formed as directed § 198, and are Cat. A. C. and H. C.
	— —	— —	
	— —	— —	
	— —	— —	
	— —	— —	
	— —	— —	The Dochmiac <i>dimeter</i> and <i>trimeter</i> is formed by repeating the Doch. mon. The Doch. also sometimes precedes, and sometimes follows, the Antispastus.
	— —	— —	
	— —	— —	

Antispastic Varieties.

Metres	I.	II.	
Any form of an Antispastic metre.	— —	— — —	Cat. is called Pheroocratic.
	— —	— — —	A. C. is called Glyconic.
	— —	— — —	H. C. is called Sapphic.
	— —	— — —	A. C. is called Glyconic Polyschematistic.

VII. IONIC METRE, A MAJORE, § 199.

Trimeter.

	Metres I.	II.	III.		
pure	— — — —	— — — —	— — — —	Cat.	
	— — — —	— — — —	— — — —		A. C.
	— — — —	— — — —	— — — —		
	— — — —	— — — —	— — — —		
	— — — —	— — — —	— — — —		
	all the pæons.	as above.	as above and.		

DIMETER may be formed by joining I. and III.

VARIETIES OF THE IONIC A MAJORE.

— — — — | — — — — } — — — — **ALCAIC.**

— — — — } — — — —, or — — — — { — — — — } **PROSODIACUS.**

Ionic a majore tetram. B. C. is called **SOTADIC.**

VIII. IONIC METRE, A MINORE, § 200

	<i>Dimeter.</i>		<i>Tetrameter.</i>
Metres I.	II.		
— — — —	— — — —	C.	is formed by joining a Dim. Cat. to a Dim. A. C. A Molossus (— — —) in the odd places must always be preceded by an iambic syzygy.
— — — —	— — — —		
— — — —	— — — —		
— — — —	— — — —		
— — — —	— — — —		
		A. C.	

The Ionic a minore, preceded or followed by a choriambus, is another form of **PROSODIACUS.** For the Epi-Ionic, see § 199.

IX. PÆONIC OR CRETIC METRE, § 201.

<i>A Pæonic metre.</i>	DIMETER, TRIMETER, & TETRAMETER,
— — — — or — — — —	are formed by a repetition of the metre; a resolution of — into — — is common.

§ 205. SCANNING.

To those who are accustomed to the scanning of the Latin poets, the ordinary hexameter and regular systems of the Greek poets will present no difficulty. After a little exercise in these, the best praxis is furnished by the Choruses in the Dramatic writers, and the odes of Pindar; as almost every line furnishes a different kind of verse, and the student is compelled to make himself thoroughly acquainted both with the rules of quantity and of metre in order to discover it.

In scanning, for example, the Proodus in the *Medea* of Euripides, beginning at the 131st line, after ascertaining the quantity of each syllable, and comparing the whole line with the preceding tables, they will be as follows:

131	Anapæstic	Dim.	Ac.
132	Dactylic	Trim.	do.
133	Anapæstic	Dim.	do.
134	Dactylic	Trim.	H. C.
135	Pæonic	Dim.	Ac.
136	Antispastic	Dim.	Ac.
137	Dactylic	Dim.	Ac. pure.
138	Antispastic	Dim.	Ac.

Proceeding in the same way with the second Olympic ode of Pindar, it will be as follows:

1. Periodicus, or circulating dimeter.
2. Ionic Dimeter Catalectic.
3. Pæonic Dimeter Hypercatalectic.
4. Choriambic Dimeter Catalectic.
5. Iambic Dimeter Brachycatalectic.
6. Dochmiac—and so on of the others.

Note. In the choruses of the dramatic writers, and the odes of Pindar, each line of the *antistrophe* is the same kind of verse, and often, though not always, the same order of syllables with the corresponding line of the preceding *strophe*.

§ 206. ACCENTS.

In the proper modulation of speech, it is necessary that one syllable in every word should be distinguished by a *tone* or elevation of the voice. On this syllable the accent is marked in the Greek language. The elevation of voice does not lengthen the time of the syllable; so that *accent* and *quantity* are considered by the best critics as perfectly distinct, but by no means inconsistent with each other. These can be of no use to us now, as far as regards the pronunciation of the

language, however useful in this respect they may have been to those by whom it was spoken. Still, however, the study of these is useful in two respects; they serve to distinguish between words which are spelled alike but have different significations. This difference was doubtless marked in the language as originally spoken by a different *intonation*, which, by the different marks called accents, it was intended to convey to the eye. Thus, in English, the words *des'ert*, and *desert'*, though spelled with the same letters, differ both in sound and meaning; and this is marked by the accent. So in Greek, *ὄμως* and *ὀμῶς*, spelled with the same letters, differ in meaning; and the difference of the accent would doubtless lead the Greek to express this by a difference of *tone* which is now lost. Scapula has given a list of more than four hundred words which are thus distinguished. The accents also indicate, in many cases, the quantity of one or more syllables of a word.

The accents in form are three: the acute (´), grave (`), and circumflex (˘). Strictly speaking, however, there is in reality but *one* accent, the *acute*, which is placed over a vowel to mark the emphatic syllable. When the accent is marked on a diphthong, it is placed over the subjunctive vowel; as, βασιλεύς.

The accent is placed over one of the *last three* syllables only, and words are denominated accordingly

Oxytons, when accented on the final syllable; as, θεός.

Paroxytons, when accented on the penult; as, ἀνθρώπου.

Proparoxytons, when accented on the antepenult; as, ἄνθρωπος.

The two last kinds are called *barytons*, because the final syllable is not accented; for every syllable that is not accented, is called *grave* (βαρὺς); but the grave accent is never marked, as such, upon a syllable.

In the structure of a sentence, when any oxyton is followed by another word in *continued* discourse, the grave is used instead of the acute; as, θεός ἡμῶν: but the word is still considered an *oxyton*.

When two syllables, the first of which is accented, are contracted into one, the circumflex is used to denote that an acute or accented syllable, and a grave or unaccented, are united; as, φιλέω, as if, φιλέω. φιλῶ; φιλέοιμι, φιλοῖμι. Hence, if there be no accent on the first of the syllables to be contracted, there will be no circumflex on the contraction; thus, φιλοσοφίην, φιλοσοφίην. But ὦ contr. for ὅα in the acc. sing. of nouns in ὦ have not the circumflex.

It is evident, also, that as the accent must be upon one of the *last three* syllables, the circumflex must be upon one of the *last two*; and words are denominated accordingly,

Perispomenons, when the last syllable is circumflexed; as, φίλῳ for φιλέω.

Properispomenons, when the penult is circumflexed; as, φιλοῦμεν for φιλέμεν.

N. B. Of many words, both the uncontracted and contracted forms are in use; but of others, the contracted form only remains, and we must conjecture from analogy what the uncontracted was; as, *βαρχον, ἡρχον; ἔον, οὖν*. This reasoning from analogy, however, proceeds on the assumption that all syllables having the circumflex were originally two, now united by contraction. Whether this was so or not, cannot be satisfactorily ascertained; nor, if it could, would the knowledge be of much value, as the rules for the accentuation of words would still continue the same.

§ 207. PLACE OF THE ACCENT IN THE NOMINATIVE, &c.

No rule can be given for ascertaining the proper place of the accent in the nominative of nouns and adjectives; this is best learned from practice and the use of a good Lexicon. The following observations, however, may be of use:

1. The articles, pronouns, and prepositions, have the place of the accent marked in their inflexion in the grammar.

2. In verbs, it is thrown as far back as possible, except εἶμι and φημι.

3. The following have the acute accent on the last syllable, and are therefore *oxytons*: viz.

1. All monosyllables which are not contracted; as, χεῖρ, ὄς. When they have suffered contraction, they take the circumflex; as, γῆ. (γέα), φῶς, (φάος). So also αἶ, νῦν, οὖν, ὅς, δρῦς, μῦς, γαῦς, οὔς, παῖς, πῦρ, most or all of which are contractions.

2. All nouns in -ους; as, βασιλεύς.

3. All verbals in -τηρ; as, χαράκτηρ.

4. Verbals in -της; as, μαθητής; but those from verbs in -μι, on the penult; as, θέτης.

5. Verbals in -μη and -μος, (from the perfect passive); as, γραμμή, σπασμός.

6. Verbals in *-τος*, from the 3d singular perfect passive; as, *τοιητός*; except some compounds; as, *ἀποδεικτός*.

7. Verbals in *-η* and *-α* from the 2 perf. active; as, *στολή*, *διαφορά*.

8. Diminutives, patronymics, and other derivative nouns in *-ις*: as, *περαμῖς*, *βασίλις*.

9. Compounds of *ποιέω*, *ἄγω*, *φέρω*, *οὔρος*, *ἔργον*; as, *παιδαγωγός*, *διαφορά*, *πυλουργός*, *δμβριμοεργός*, (but *παρά* and *περί* throw back the accent; as, *περιεργός*.)

10. Adjectives in *-ης* not contracted; as, *ἀληθής*.

11. Compound adjectives in *-ης*; as, *εὐφυής*; except compounds of *ἦθος* and *ἀρκέω*; as, *κακοήθης*, *ποδάρκης*.

12. Adjectives in *-υς*, *-εια*, *-υ*; as, *ἡδύς*, *ἡδεῖα*, *ἡδύ*.

13. Adjectives in *-ρος*; as, *αἰσχρός*.

14. Adjectives in *-ικος*, from verbals in *-τος*; as, *ποιητικός* from *ποιητός*.

15. The adverbial terminations *-ι* and *-δόν*; as, *ἀθροῖ*, *ὁμοθυμαδόν*.

Accent on the Penult.

4. The following have the accent on the penult:

1. Diminutives in *-ισκος*, *-ιλος*, *-ίων*; as, *νεανίσκος*, *παιδίσκη*, *ναυτίλος*, *μωρίων*.

2. Nouns in *-ειον*, denoting a place; as, *Λυκαῖον*.

3. Nouns in *-υνη*; as, *δικαιοσύνη*.

4. Nouns in *-ια*, if derived from Adjectives in *-ος*; as, *φιλία*. If derived from substantives, the accent varies; as, *στρατιά* from *στρατός*.

5. Nouns in *-εια* derived from verbs in *-εω*; as, *βασιλεία* from *βασιλεύω*.

6. Almost all nouns denoting national relation; as, *Ῥωμαῖος*.

7. Verbals in *-τωρ*; as, *ῥήτωρ*, *κτίτωρ*.

8. Adjectives in *εισ* *-εισσα* *-εν*; as, *χαρίεις*.

9. Adjectives in *-ωδης*; as, *λιώδης*.

10. Verbal adjectives in *-εος*; as, *γραπτέος*.

11. Comparatives in *-ίων*; as, *βελτίων*.

12. Adverbs of quantity in *-ακις*; as, *τρισάκις*, *πολλάκις*.

13. Adverbs in *-δην*; as, *συνλήβδην*.

Composition.

5. *Compound words* in many instances, especially in adverbs, retain the accent on the syllable where it stood in the simple; as, αὐτόφρ, σὺρανόθεν. In the following cases, however, the accent is drawn back to the antepenult.

1. Words compounded of particles, α, ἐν, δυσ, δι, ὁμο, ἀρι, ἀντί, περί, παρά, ὑπό, &c.; as, ἄπιστος from πιστός, δίψυχος from ψυχή.

2. Words compounded of two adjectives; as, φιλόσοφος; of two substantives; as, ναύκληρος; of adjectives and substantives; as, φιλόστοργος.

§ 208. GENERAL RULES.

I.

If the final syllable is long, the penult has the acute accent; thus, ἀνθρώπου, δοῦσα, (dual,) ἔφεως, Πηλεΐάδεω, τύπτω, τυπτεύσθω.

Obs. The Attic terminations -εων and -εως, in the 2d and 3d declensions, and the Ionic -εω in the *first*, are considered as forming one syllable; as, ἀνώγεω, πόλεω.

II.

If the final syllable be short, then

1. *In dissyllables* the penult, if short, has the acute accent; as, τύπτε; if long, with the final syllable short, the circumflex; as, χεῖρα, δοῦσα, (sing.)

2. *In polysyllables* the antepenult has the acute; thus, ἀνθρώπος, ἄνθρωποι, τύπτομεν, τυπτιομαι.

Obs. 1. The diphthongs οι and αι final, and syllables long by position only, are considered short in accentuation; thus, αὐλάξ, ἀλλάξος.

Obs. 2. These rules apply to the *inflexions* of nouns, and to all the parts of verbs except as in the following,

§ 209. SPECIAL RULES.

I. IN THE DECLENSION OF NOUNS.

1. *The first declension* has the circumflex on the ultimate of the genitive plural; thus, μουσῶν, from μουσα.

Exc. The feminine of baryton adjectives in *-ος* follows the first general rule; *ἀγίων* from *ἅγιος*, (not *ἀγιῶν*;) *ξένων*, from *ξένος*; also, *χρησίων*, *χλούων*, *ἐτησιων*.

2. Oxytons of the *first* and *second* declensions, circumflex the last syllable in the genitive and dative; thus, *τιμῇ*, *τιμῆς*, *τιμῇ*, *τιμῆν*, *τιμῶν*; *καλός*, *καλοῦ*; *καλοί*, *καλοῖς*.

3. In the *third* declension the acute accent on the last syllable of the nominative is transferred to the penult in the oblique cases; thus, *σωτήρ*, *σωτήρος*, *σωτήρων*, (R. I.); *πατήρ*, *πατέρος*; *τριάς*, *τριάδος*.

Exc. 1. The final syllable of vocatives in *-ου* and *-οι* change the acute into the circumflex; as, *βασιλεὺς*, *βασιλεῦ*; *κλωθῶ*, *κλωθοῖ*.

Exc. 2. *Μήτηρ* and *θυγάτηρ*, though barytons, accent the penult; as, *μητέρος*.

Exc. 3. *Genitives* and *datives* of two syllables, have the circumflex on the final syllable long, and the acute on the final syllable short; as, *μηνός*, *μηνι*, *μηνοῖν*, *μηνῶν*, *μησι*, *δυῶν*, *δυσί*. But *τις* and participles follow the general rule; as, *τίνων*, *θέντος*, *οἷσι*; also, *δάδων*, *δμῶων*, *θῶων*, *κράτων*, *παιδων*, *τρώων*, *ὄντων*, *φῶτων*, (*of lights*), *πάντων*, *πᾶσι*.

Also syncopated nouns and *γυνή*, except the dat. pl.; as, *πατρός*, *πατρῶν*, *πατρῶσι*; *γυναικός*.

Also, a short vowel of the genitive from a long vowel in the nominative, throws back the accent in the vocative; thus, *ἀνὴρ*, *ἀνέρος*, *ἄνερ*; *εὐδαίμων*, *εὐδαίμονος*, *εὐδαιμον*. Except when the penult is long not by position; as, *Μαχάον*, *Σαρπηδόν*.

II. IN VERBS.

1. Monosyllables, being long, are circumflexed; as, *ᾶ*, *εῖς*, *ὦς*, *βῆ* for *ἔβη*.

2. A long syllable after the characteristic is circumflexed,

1st. *In the active and middle voices*, in the first future of liquid verbs; and in the second future of all verbs.

2d. *In the passive voice*, in the subjunctive of the aorists, and in the subjunctive of the present of verbs in *μι*; thus, *σπερῶ*, *σπερεῖς*, *σπερεῖν*, *σπερῶν*, *σπερούμαι*—*τυπῶ*, *τυποῦμεν*, *τυποῖμι*, *τυποῦμαι*—*τυφθῶ*—*τυπῆς*—*τιθῶ*—*τιθῶμαι*.

Exc. Except when the last syllable ends in *-ην*; as, *τυπώ-την*, (see 1st gen. rule).

3. The third person of the optative in *-οι* and *-αι* has the acute accent on the penult; as, *τετύφοι, ἀρέσαι*.

Except in the futures mentioned rule 2d.

4. The imperatives *ἐλθέ, εἰπέ, εὔρε, ἰδέ, λαβέ*, have the acute accent on the final syllable.

But the imperative circumfleets the last syllable in the 2d pers. sing. in the 2d aorist middle; thus, *τυποῦ*. Except *γένου, τράπου, ἐνέγκου*.

5. The infinitive of the second aorist active circumfleets the final syllable; thus, *τυπεῖν*, viz. as if contracted from *τυπέμεναι, τυπέμεν, τυπέεν, τυπεῖν*.

The infinitive of the first aorist active—of the second aorist middle—of both aorists passive—of all the perfects—and of the active voice of verbs in *-μι*, have the accent on the penult; viz. the circumflex on the long penult, and the acute on the short; thus, *χρῖναι, ἐλάσαι, ἀκοῦσαι—τυπέσθαι—τυφθῆναι, τυπῆναι—τετυφέναι, τετυπέναι, τετύφθαι, πεφιλῆσθαι—ιστάναι*.

6. The participles of the second aorist active, of the present active of verbs in *-μι*, and all ending in *-ως* or *-εις*, have the acute accent on the final syllable; thus, *τυπών, ιστάς, διδούς, τετυφώς, τυφθείς*.

The participles of the perfect passive have the acute accent on the penult; as, *τετυμμένος*.

Except when abbreviated; as, *δέγμενος* for *δεδεγμένος*.

7. *Εἰμι I am*, and *φημι, I say*, have the acute accent on the final syllable of the indicative, (except the 2d sing.); thus, *ἐσ-τι, φασί*.

Obs. When *ἐστι* is emphatical, or forms the copula between the subject and its predicate, it throws back the accent; thus, *ἄνθρωπος ἐστι ζῷον, man is an animal; ἐστι ἄνθρωπος τί δ' ἐστι*. This is commonly though improperly, classed under enclitics.

§ 210. IN CONSTRUCTION.

1. Words accented on the last syllable, when that is lost by apostrophe, throw the accent back; as, *δεινὰ—δελν' ἔπη*.

Exc. 1. *ἀλλά* and the prepositions are excepted, which lose their accent.

Exc. 2. Prepositions placed after their cases (*ἀνὰ* and *διὰ* excepted) throw back the accent; thus, *περὶ—ψυχῆς πέρι*.

§ 211. PROCLITICS OR ATONICS.

The following ten words, when written by themselves or before another word, have no accent, but seem to rest upon and form, as it were, part of the word following; viz. the articles, *ὁ, ἡ, οἱ, αἱ*; the prepositions *ἐν, εἰς, (ἐς), ἐκ, ἐξ*; the conjunctions *καί, ὡς*; and the negative adverb *οὐ, (οὐκ, οὐχ.)*

But these words have the accent when it is thrown back on them from an enclitic following; as, *εἰς*; in the end of a sentence; as, *πῶς γὰρ οὐ, τοῦτο* not? after the word on which they rest: as, *θεὸς ὥς, like a god*; *κακῶν ἐξ, in consequence of evils*. Also the article, used as a personal pronoun, often has the accent; as, *ὁ γὰρ ἦλθε*.

§ 212. ENCLITICS.

ENCLITICS (from *ἐνκλινω*) are so denominated, because, like the Latin *que*, they *lean* or *rest* their accent upon the preceding word as forming a part of it, and have no emphasis on themselves. They are

1. *Μοῦ, μεῖ, μοι, μέ, —σεῦ, σεῖ, σοι, σέ, —οἷ, οἶ, ξ, —μιν, νιν, σφιν, —σφωῖ, σφῖ, σφέας, σφίσι, σφίων*, and the indefinite *τις*, in all cases and dialects.
2. *Εἰμι* and *φημι* in the indicative present, except in the 2d person sing.
3. *Πῶ, ποῦ, πῶ, πῶς, ποθὶν, ποτὲ*, not interrogative.
4. *Γὰ, τὰ, κέ, κεν, νῦν, πέρ, ῥα, τοι*.

RULES.

I. Enclitics throw back their accent on the last syllable of the preceding word when its antepenult has the acute accent, or its penult, the circumflex; as, *ἀνθρωπὸς ἐστι—ἦλθε μοι, σωμά μου, οὐ τι*.

Note. In this case the acute accent is always used, though the enclitic may have a circumflex.

Note 2. When the preceding word ends in a double consonant, and will not easily coalesce with the enclitic following, the accent remains unchanged; as, *ὁμήλιξ μοῦ*.

II. Monosyllabic enclitics lose their accent when the preceding word has any accent on the final syllable, or the acute on the penult; as, *ἀγαπᾷς με, ἀνὴρ τις, τύπτω σε*.

Disyllabic enclitics lose their accent when the preceding word has an acute, or a circumflex (in this instance regarded as an acute) on the final syllable; as, *καλὸς ἐστίν, καλοῦ τινος*, for *καλὸς ἐστίν, καλοῦ τι·ός*. But they retain their accent when the penult has the acute; as, *λόγος τινός, λόγος ἐστίν*.

Obs. The principle of these rules is, that two successive syllables in the same word cannot be accented, and that a circumflected syllable is equivalent to one accented, followed by another unaccented.

III. If several enclitics follow each other, the *last* only is without the accent, the accent of each being thrown back on the word which precedes it; as, *εἰ—εἰ τις τίνα φησὶ μοι*.

IV. The enclitic pronouns retain their accent after prepositions, and after *ἐντα* and *ἐ*; as, *διὰ σέ*.

V. All the enclitics retain their accent when they are *emphatic*, and when they begin a clause.

V. 'Εστὶ accents its first syllable when it *begins a sentence* or is *emphatical*, or follows *ἀλλ', εἰ, οὐκ, ὡς* or *τοῦτ'*; as, *οὐκ ἐστι*.

APPENDIX.

§ 213. THE TERMINATIONS OF THE VERB.

[The following contains a more extended view of the terminations of the verb than is presented § 91.]

The terminations are added immediately to the *Tense-root*, and consist of two parts: 1st, the *vowel* or *diphthong* which indicates the mood, and hence denominated the *mood-vowel*; and 2d, the *final letters* or *personal-endings*, which indicate the *number* and *person*.

§ 214. I. OF THE MOOD-VOWELS.

The mood-vowels of the indicative are either *short* or *doubtful*. (Except in the plup. active);—of the subjunctive always *long*;—of the optative always a *diphthong*. More particularly,

1. MOOD VOWELS IN THE ACTIVE VOICE.

1. In the *Indicative*, the mood-vowels in the pres. imperf. fut. and 2 aor. are, in the singular *o, ε, ε*,—in the dual *ε, ε*, in plur. *o, ε, o*.—In the 1 aor. and 1 and 2 perf. *α*, (except in the 3d sing. *ε*.) and in the 1 and 2 pluperf. *ει*.

2. In the *Subjunctive* the mood-vowels in all the tenses are *ω* in the first pers. sing. and in the first and third person pl.; and *η* in all the rest.

3. In the *Optative*, the mood-vowels are *οι*,—in the 1 aor. *αι*.

4. In the *Imperative*, the mood-vowels are *ε*. But in the 1 aor. 2d sing. *ο*,—in the other persons, and numbers *α*.

5. In the *Infinitive*, the mood-vowel is *ε*;—in the 1 aor. *ω*.

6. In the *Participles* the vowels are *ο*:—1 aor. *ω*.

2. MOOD-VOWELS IN THE MIDDLE AND PASSIVE.

In the middle and the passive voice, the mood-vowels are the same as in the corresponding moods and tenses in the active voice: Except as follows.—

Exc. 1. The first person dual—wanting in the active voice—has the same mood-vowels as the plural, in all the moods in the middle and passive.

Exc. 2. The indicative and imperative of the 1 aor. mid. have the mood-vowel *α* throughout.

Note. The mood-vowels in each person and number, as also in the infinitive and participles, will be distinctly seen in the following inflections § 216; and in the tables of terminations § 92.

§ 215. II. OF THE FINAL LETTERS.

The *final letters* or *personal-endings*, which serve to distinguish the numbers and persons, and which with the mood-vowels form the termination, are as follows.—

I. ACTIVE VOICE.

INDICATIVE MOOD.

Primary tenses (§ 77. Obs. 3.)				Secondary tenses (§ 77. Obs. 3.)			
1	2	3		1	2	3	
Sing. -ο	Opt. μι	-ις	-ι	-ν	-ς	—	
Dual.		-τον	-τον		-τον	-την	
Plur.	-μεν	-τε	-ντι	-μεν	-τε	-ν, plup. -σαν.	Opt. -εν.

Exc. The 1 and 2 perf. Indicative, in the singular, instead of -ο, -ις, -ι, have —, -ς, —: and the 1 aor. instead of -ν, -ς, —, has —, -ς, —.

IMPERATIVE.			INFINITIVE.		
2	3		Pres. -εν: Perf. and Plup. -ναι: 1 Aor. -ι		
Sing. —	-το			PARTICIPLES.	
Dual. -τον	-των		Pres. etc. -ον	-ντισα	-ν
Plur. -τε	-τωσαν		1 Aor. -ντις	-ντισα	-ν

II. MIDDLE AND PASSIVE VOICES.

INDICATIVE.

Primary tenses.			Secondary tenses.		
1	2	3	1	2	3
Sing. -μαι	-σαι	-ται	-μην	-σο	-το
Dual. -μεθον	-σθον	-σθον	-μεθον	-σθον	-σθην
Plur. -μεθα	-σθε	-νται	-μεθα	-σθε	-ντο

IMPERATIVE.			INFINITIVE.		
2	3		-σθαι		
Sing. -σω	-σθω				
Dual. -σθον	-σθον		PARTICIPLES.		
Plur. -σθε	-σθωσαν		-μενος	-μένη	-μενον

Obs. 1. The subjunctive mood takes the final letters of the primary tenses,—and the optative, those of the secondary.

Exc. In the optative, active voice, the final letters of the 1st pers. sing. are -μι—of the 3d pers. pl. -εν.

Obs. 2. The imperative of the 1 aor. active has the final letter ν,—middle, ι.

Obs. 3. The final letters of the 2 sing., middle and passive, usually drop ς after the mood-vowel, and the remaining vowels are contracted into η , Attic $\epsilon\iota$, in the primary tenses; and into $\omicron\upsilon$ in the secondary, § 101, 8. The optative only drops ς .

§ 216. INFLECTION OF THE ACTIVE VOICE.

1. INDICATIVE MOOD.

The terminations of the indicative mood are formed by prefixing the mood-vowels to the primary final letters in the primary tenses; and to the secondary in the secondary tenses; § 77, *Obs.* 3.

Primary tenses.—Pres. and Fut.

M-vowels and fin. letters divided.				The same combined.			
	1	2	3	1	2	3	
Sing.	ο-ο	ε-ις	ε-ι	-ω	-εις	-ει	
Dual.		ε-τον	ε-τον		-ετον	-ετον	
Plur.	ο-μεν	ε-τε	ο-ντισι	-ομεν	-ετε	-ουσι, § 6. 18.	

1 and 2 Perfect.

	1	2	3	1	2	3	
Sing.	α-	α-ς	ε-	-α	-ας	-ε	
Dual.		α-τον	α-τον		-ατον	-ατον	
Plur.	α-μεν	α-τε	α-ντισι	-αμεν	-ατε	-ασι, § 6. 18.	

Obs. In the first person ο-ο, and ω-ο are combined (not contracted) into ω.

Secondary tenses.—Imperf. and 2 Aor.

M-vowels and fin. letters divided.				The same combined.			
	1	2	3	1	2	3	
Sing.	ο-ν	ε-ς	ε-	-ον	-ες	-ε	
Dual.		ε-τον	ε-την		-ετον	-ετην	
Plur.	ο-μεν	ε-τε	ο-ν	-ομεν	-ετε	-ον	

1 Aorist.

	1	2	3	1	2	3	
Sing.	α-	α-ς	ε-	-α	-ας	-ε	
Dual.		α-τον	α-την		-ατον	-ατην	
Plur.	α-μεν	α-τε	α-ν	-αμεν	-ατε	-αν	

1 and 2 Pluperfect.

	1	2	3	1	2	3	
Sing.	ει-ν	ει-ς	ει-	-ειν	-εις	-ει	
Dual.		ει-τον	ει-την		-ειτον	-ειτην	
Plur.	ει-μεν	ει-τε	ει-σαν	-ειμεν	-ειτε	-εισαν	

2. SUBJUNCTIVE MOOD.

The terminations of the subjunctive mood, through all the tenses, are formed by prefixing its mood-vowels to the final letters of the *primary tenses*; thus,

M-vowels and fin. letters divided.				The same combined.			
	1	2	3		1	2	3
Sing.	ω-ο	η-ις	η-ι		-ω	-ης	-η
Dual.		η-τον	η-τον			-ητον	-ητον
Plur.	ω-μεν	η-τε	ω-ντις		-ωμεν	-ητε	-ωσι § 6. 18.

3. OPTATIVE MOOD.

The terminations of the optative mood, through all the tenses, are formed by prefixing its mood-vowels to the final letters of the *secondary tenses*.

M-vowels and fin. letters divided.				The same combined.			
	1	2	3		1	2	3
Sing.	οι-μι	οι-ς	οι-		-οιμι	-οις	-οι
Dual.		οι-τον	οι-την			-οιτον	-οιτην
Plur.	οι-μεν	οι-τε	οι-εν		-οιμεν	-οιτε	-οιεν

Exc.—1 Aorist.

Sing.	αι-μι	αι-ς	αι-		-αιμι	-αις	-αι
Dual.		αι-τον	αι-την			-αιτον	-αιτην
Plur.	αι-μεν	αι-τε	αι-εν		-αιμεν	-αιτε	-αιεν

4. IMPERATIVE MOOD.

The terminations of the imperative in all the tenses, are made by prefixing the mood-vowels to the final letters; thus,

M-vowels and fin. letters divided.				The same combined.			
	2	3			2	3	
Sing.	ε-	έ-τω			-ε	-έτω	
Dual.	ε-τον	έ-των			-έτον	-έτων	
Plur.	ε-τε	έ-τωσαν and ό-ντων			-ετε	-έτωσαν and -όντων	

1 Aorist.

Sing.	ο-ν	ά-τω			-ον	-άτω	
Dual.	α-τον	ά-των			-ατον	-άτων	
Plur.	α-τε	ά-τωσαν			-ατε	-άτωσαν	

5. INFINITIVE.

M-vowels and fin. letters divided. The same combined.
ε-ιν, perf. *ἐ-ναι*, 1 aor. *α-ι* *-ειν*, perf. *-έναι*, 1 aor. *-αι*.

6. PARTICIPLES.

M-vowels and fin. letters divided. The same combined.

M.	F.	N.	M.	F.	N.
<i>ο-ον</i> ,	<i>ο-νισσα</i> ,	<i>ο-ν</i> .	<i>-ων</i> ,	<i>-ουσα</i> ,	<i>-ον</i> .

Excep. Terminations of the perfect *-ως*, *-νισα*, *-ας*:—of the
1 aor. *-ας*, *-ασα*, *-αν*.

§ 217. INFLECTION OF THE MIDDLE AND
PASSIVE VOICES.

The terminations of all the tenses and moods in the middle, and in the passive voice, are made by prefixing their respective mood-vowels to the final letters in the same manner as in the corresponding tenses of the active voice.

Exc. 1. The 1st and 2d aorists passive have the terminations of the second conjugation.

Exc. 2. The perfect and pluperfect passive have no mood-vowels; but annex the final letters (which in this case are the termination), immediately to the root. § 101, 10.

§ 218. CONTRACT VERBS. ACTIVE.

Present.		τιμ-		φιλ-		δηλ-	
Ind.	S.	ἴω	-ὼ	ἴω	-ὼ	ἴω	-ὼ
		ἴεις	-ῖς	ἴεις	-ῖς	ἴεις	-οῖς
		ἴει	-ῖ	ἴει	-ῖ	ἴει	-οῖ
	D.	ἴετον	-ῖτον	ἴετον	-ῖτον	ἴετον	-οῖτον
		ἴετον	-ῖτον	ἴετον	-ῖτον	ἴετον	-οῖτον
	P.	ἴομεν	-ῶμεν	ἴομεν	-οῖμεν	ἴομεν	-οῖμεν
Subj.	S.	ἴετε	-ῖτε	ἴετε	-ῖτε	ἴετε	-οῖτε
		ἴουσι	-ῶσι	ἴουσι	-οῖσι	ἴουσι	-οῖσι
	D.	ἴητον	-ῖτον	ἴητον	-ῖτον	ἴητον	-οῖτον
		ἴητον	-ῖτον	ἴητον	-ῖτον	ἴητον	-οῖτον
	P.	ἴωμεν	-ῶμεν	ἴωμεν	-οῖμεν	ἴωμεν	-οῖμεν
		ἴητε	-ῖτε	ἴητε	-ῖτε	ἴητε	-οῖτε
Opt.	S.	ἴοιμι	-οῖμι	ἴοιμι	-οῖμι	ἴοιμι	-οῖμι
		ἴοις	-οῖς	ἴοις	-οῖς	ἴοις	-οῖς
		ἴοι	-οῖ	ἴοι	-οῖ	ἴοι	-οῖ
	D.	ἴοιτον	-οῖτον	ἴοιτον	-οῖτον	ἴοιτον	-οῖτον
		ἴοίτην	-οῖτην	ἴοίτην	-οῖτην	ἴοίτην	-οῖτην
	P.	ἴοιμεν	-οῖμεν	ἴοιμεν	-οῖμεν	ἴοιμεν	-οῖμεν
Imp.	S.	ἴετε	-ῖτε	ἴετε	-ῖτε	ἴετε	-οῖτε
		ἴουσαν	-οῖσαν	ἴουσαν	-οῖσαν	ἴουσαν	-οῖσαν
	D.	ἴετω	-ῖτω	ἴετω	-ῖτω	ἴετω	-οῖτω
		ἴετων	-ῖτων	ἴετων	-ῖτων	ἴετων	-οῖτων
	P.	ἴετωσαν	-οῖτωσαν	ἴετωσαν	-οῖτωσαν	ἴετωσαν	-οῖτωσαν
		ἴετωσαν	-οῖτωσαν	ἴετωσαν	-οῖτωσαν	ἴετωσαν	-οῖτωσαν
Inf.		ἴειν	-οῖν	ἴειν	-οῖν	ἴειν	-οῖν
		ἴειν	-οῖν	ἴειν	-οῖν	ἴειν	-οῖν
Part.	M.	ἴων	-ῶν	ἴων	-ῶν	ἴων	-ῶν
	N.	ἴουσα	-οῖσα	ἴουσα	-οῖσα	ἴουσα	-οῖσα
Imperf.	S.	ἴουν	-οῖν	ἴουν	-οῖν	ἴουν	-οῖν
		ἴουν	-οῖν	ἴουν	-οῖν	ἴουν	-οῖν
	D.	ἴουν	-οῖν	ἴουν	-οῖν	ἴουν	-οῖν
		ἴουν	-οῖν	ἴουν	-οῖν	ἴουν	-οῖν
	P.	ἴομεν	-οῖμεν	ἴομεν	-οῖμεν	ἴομεν	-οῖμεν
		ἴετε	-ῖτε	ἴετε	-ῖτε	ἴετε	-οῖτε
Ind.	S.	ἴουν	-οῖν	ἴουν	-οῖν	ἴουν	-οῖν
		ἴουν	-οῖν	ἴουν	-οῖν	ἴουν	-οῖν
	D.	ἴουν	-οῖν	ἴουν	-οῖν	ἴουν	-οῖν
		ἴουν	-οῖν	ἴουν	-οῖν	ἴουν	-οῖν
	P.	ἴομεν	-οῖμεν	ἴομεν	-οῖμεν	ἴομεν	-οῖμεν
		ἴετε	-ῖτε	ἴετε	-ῖτε	ἴετε	-οῖτε

CONTRACT VERBS. MIDDLE AND PASSIVE.

τιμ-		φιλ-		δηλ-	
ἀομαι	-ῶμαι	ἐομαι	-οῦμαι	δομαι	-οῦμαι
ἀη	-ῆ	ἐη	-ῆ	όη	-οῖ
ἀεται	-ᾶται	ἐεται	-εῖται	όεται	-οῦται
ἀόμεθον	-ῶμεθον	ἐόμεθον	-οῦμεθον	όμεθον	-οῦμεθον
ἀεσθον	-ᾷσθον	ἐεσθον	-εῖσθον	δεσθον	-οὔσθον
ἀεσθον	-ᾷσθον	ἐεσθον	-εῖσθον	δεσθον	-οὔσθον
ἀόμεθα	-ῶμεθα	ἐόμεθα	-οῦμεθα	όμεθα	-οῦμεθα
ἀεσθε	-ᾷσθε	ἐεσθε	-εῖσθε	δεσθε	-οὔσθε
ἄνται	-ῶνται	ἐνται	-οὔνται	δόνται	-οὔνται
ἀωμαι	-ῶμαι	ἐωμαι	-ῶμαι	δωμαι	-ῶμαι
ἀη	-ῆ	ἐη	-ῆ	δη	-οῖ
ἀηται	-ᾶται	ἐηται	-ῆται	όηται	-ῶται
ἀώμεθον	-ῶμεθον	εώμεθον	-ῶμεθον	οώμεθον	-ῶμεθον
ἀησθον	-ᾷσθον	ἐησθον	-ῆσθον	όησθον	-ῶσθον
ἀησθον	-ᾷσθον	ἐησθον	-ῆσθον	όησθον	-ῶσθον
ἀώμεθα	-ῶμεθα	εώμεθα	-ῶμεθα	οώμεθα	-ῶμεθα
ἀησθε	-ᾷσθε	ἐησθε	-ῆσθε	όησθε	-ῶσθε
ἄωνται	-ῶνται	ἐωνται	-ῶνται	δωνται	-ῶνται
αοίμην	-ᾷμην	εοίμην	-οίμην	οοίμην	-οίμην
άοιο	-ῶο	έοιο	-οῖο	όοιο	-οῖο
άοιτο	-ῶτο	έοιτο	-οῖτο	όοιτο	-οῖτο
αοίμεθον	-ῶμεθον	εοίμεθον	-οίμεθον	οοίμεθον	-οίμεθον
άοισθον	-ῶσθον	έοισθον	-οῖσθον	όοισθον	-οῖσθον
αοίσθην	-ῶσθην	εοίσθην	-οῖσθην	οοίσθην	-οῖσθην
αοίμεθα	-ῶμεθα	εοίμεθα	-οίμεθα	οοίμεθα	-οίμεθα
άοισθε	-ῶσθε	έοισθε	-οῖσθε	όοισθε	-οῖσθε
άοιντο	-ῶντο	έοιντο	-οῖντο	όοιντο	-οῖντο
ἄου	-ῶ	έου	-οῦ	όου	-οῦ
αέσθω	-ᾷσθω	εέσθω	-εῖσθω	οέσθω	-οῦσθω
ἀεσθον	-ᾷσθον	ἐεσθον	-εῖσθον	δεσθον	-οὔσθον
αέσθων	-ᾷσθων	ἐεσθων	-εῖσθων	οέσθων	-οῦσθων
ἀεσθε	-ᾷσθε	ἐεσθε	-εῖσθε	δεσθε	-οὔσθε
αέσθωσαν	-ᾷσθωσαν	εέσθωσαν	-εῖσθωσαν	οέσθωσαν	-οῦσθωσαν
ἀεσθαι	-ᾷσθαι	ἐεσθαι	-εῖσθαι	δεσθαι	-οὔσθαι
ἀόμενος	-ῶμενος	ἀόμενος	-οῦμενος	οόμενος	-οῦμενος
αομένη	-ῶμένη	εομένη	-οῦμένη	οομένη	-οῦμένη
ἀόμενον	-ῶμενον	εόμενον	-οῦμενον	οόμενον	-οῦμενον
ἐτιμ-		ἐφιλ-		ἐδηλ-	
ἀόμην	-ᾷμην	ἐόμην	-οῦμην	οόμην	-οῦμην
άου	-ῶ	έου	-οῦ	όου	-οῦ
άετο	-ᾷτο	έετο	-εῖτο	όετο	-οῖτο
ἀόμεθον	-ῶμεθον	ἐόμεθον	-οῦμεθον	οόμεθον	-οῦμεθον
ἀεσθον	-ᾷσθον	ἐεσθον	-εῖσθον	δεσθον	-οὔσθον
αέσθην	-ᾷσθην	ἐεσθην	-εῖσθην	οέσθην	-οῦσθην
ἀόμεθα	-ῶμεθα	ἐόμεθα	-οῦμεθα	οόμεθα	-οῦμεθα
ἀεσθε	-ᾷσθε	ἐεσθε	-εῖσθε	δεσθε	-οὔσθε
ἄοντο	-ῶντο	ἐόντο	-οῦντο	δοντο	-οῦντο

§ 219. ANALYSIS AND TRANSLATION.

[*Modified from Mons. De Sacy's Principles of General Grammar.*]

Every person, in expressing his ideas by speaking or writing, performs the operation of composition, or constructing sentences out of the simple elements that compose them. The reverse of this, or the reducing of sentences into their simple elements, is Analysis. Now, as in constructing sentences, due regard must be paid to certain established rules of speech called the rules of syntax, so we must be guided by the same rules in analyzing them.

In translating from one language into another, both operations are carried on at the same time. The sentence to be translated is analyzed, and then combined into a new sentence in the translation. It is obvious, therefore, that without correct analysis there can be no correct translation, and to these a knowledge of the rules of construction in both languages is indispensable.

Analysis.

The constituent parts of simple and compound sentences have already been mentioned, § 126., and need not be here repeated. But for the further illustration of the subject, it may be noticed that simple sentences may be combined into a compound sentence in four different ways. 1. The subject may be compound and the predicate simple, but common to both parts of the subject; as, "*time and tide wait for no man,*" i. e. "*time waits for no man,*" "*tide waits for no man.*" 2. The subject may be simple and the predicate compound; as, "*time is fleeting, and should be diligently improved,*" i. e. "*time is fleeting,*" "*time should be diligently improved.*" 3. Both the subject and the predicate may be compound, and then the compound sentence will contain as many simple sentences as there are distinct ideas in both; as, "*luxurious living and high pleasures produce languor and satiety,*" i. e. "*luxurious living produces languor,*" "*luxurious living produces satiety,*" "*high living produces languor,*" "*high living produces satiety.*" 4. Simple sentences consisting of separate subjects and separate predicates may be conjunctively united into one compound sentence; as, "*the ox knoweth his owner, and the ass (knoweth) his master's crib, but Israel doth not know, my people do not consider.*"

Note. It must be noticed, however, that two or more nouns combined, are to be regarded as *one subject*, when the predicate can be affirmed of them *only as combined*, and not separately; thus, "*three and two make five,*"—"*virtue and vice are opposite qualities,*"—"He and I are of the same age;" are all simple propositions, having each but one subject and one predicate—though the predicate consists of two nouns.

2. In every simple proposition we must distinguish between the *Grammatical* subject and predicate, and the *Logical* subject and predicate. The Grammatical subject is the simple name or thing spoken of, without, or separated from all modifying words or clauses. The Logical subject is the same word in connexion with all qualifying or restricting expressions which go to make up the full idea of the thing spoken of. The Grammatical predicate is the word containing the simple affirmation made respecting the

subject; the Logical is that word combined with all those that modify it in any way. Thus, in the sentence—"An inordinate desire of admiration often produces a contemptible levity of deportment,"—the Grammatical subject is "*desire*," the grammatical predicate is "*produces*." The Logical subject is, "An inordinate desire of admiration;" the Logical predicate is "produces often a contemptible levity of deportment." All those circumstances, qualifications, restrictions, &c., connected with either subject or predicate in whatever manner expressed, are called *adjuncts*. If a subject or predicate has no adjunct, it is *incomplex*, and there is no difference between the grammatical and the logical; as, *life is short*. But when a subject or predicate is combined with its adjuncts, it is then said to be *complex*, and the Grammatical and Logical subject or predicate must be distinguished as above.

3. The adjuncts of a subject or predicate may be an adjective, participle, adverb, phrase, or a restrictive or descriptive proposition, joined with it by a relative or other conjunctive term. When the predicate is an active verb, then the noun or pronoun, or whatever else it governs as its object, with all that belongs to its construction in the sentence, is its adjunct, and is called the *complement* of the verb; and this like the subject or the predicate is grammatical or logical, complex or incomplex, according as it consists of single term, expressing a simple idea, or has other modifying adjuncts connected with it.

In addition to the illustration of these principles by the examples already furnished, we may exemplify them in the following sentence from Cicero pro Arch. 1.

"*Omnes artes quæ ad humanitatem pertinent, habent quoddam commune vinculum, et quasi cognatione quadam inter se continentur,*" "All the arts which pertain to civilization have a certain common bond, and are connected together as it were by a certain affinity between them."

The subject or thing here spoken of is *artes*, and of this two things are affirmed. The sentence is, therefore, compound, having a simple subject and a compound predicate, and may, therefore, be resolved into two simple propositions; thus,

1. *Omnes artes quæ humanitatem pertinent habent quoddam commune vinculum*; and,

2. *Omnes artes quæ ad humanitatem pertinent quasi cognatione quadam inter se continentur*.

1. The first simple proposition may be analyzed thus,

I. THE SUBJECT. Here the logical subject is "*Omnes artes quæ ad humanitatem pertinent*." It is complex, containing the grammatical subject *artes* which is the nominative to the verb in the predicate, and, connected with it as adjuncts; 1. the qualifying adjective *omnes* in concord with it; and 2. the restrictive subordinate sentence, *quæ ad humanitatem pertinent*, restricting the meaning of *artes* by its relation to *humanitatem*. This restrictive proposition is connected with *artes* by the relative *quæ* agreeing with it, and which, as it stands instead of the noun in the nominative case without an adjunct, is incomplex, and is both the grammatical and logical subject of the proposition. Again, the logical predicate in this restrictive proposition is complex, consisting of the grammatical predicate *pertinent*, and its adjunct, *ad humanitatem*.

II. THE PREDICATE. The logical predicate is, *habent quoddam commune vinculum*. It is complex, consisting of the grammatical predicate *ha-*

bent agreeing with its nominative or subject *artes*, and having its object or complement *vinculum* under regimen in the accusative. This again is qualified by its adjunct *quoddam commune*, and these together make up the complex or logical complement of the verb *habent*.

2 The second simple sentence may be analyzed thus,

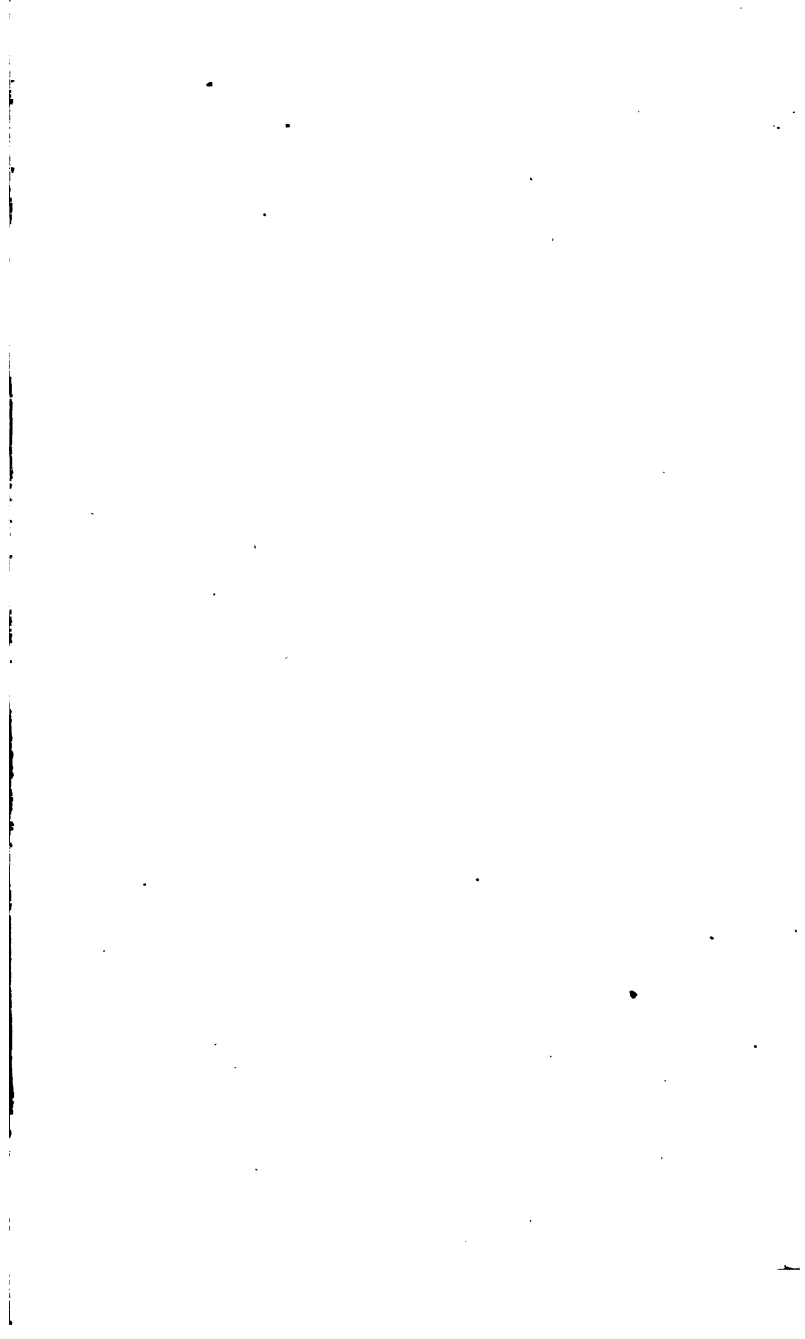
I. THE SUBJECT. This is the same as in the first.

II. THE PREDICATE. The logical predicate here is *quasi cognatione quadam inter se continentur*. It is complex, consisting of the grammatical predicate *continentur* in the passive form, also agreeing with its subject or nominative *artes*, and a twofold adverbial adjunct expressing 1st. by the phrase *cognitione quadam*, the means by which the connexion predicated by *continentur* is effected, and that softened by the adverb of comparison *quasi*; and 2d. by the phrase *inter se*, expressing the manner of the connexion intended.

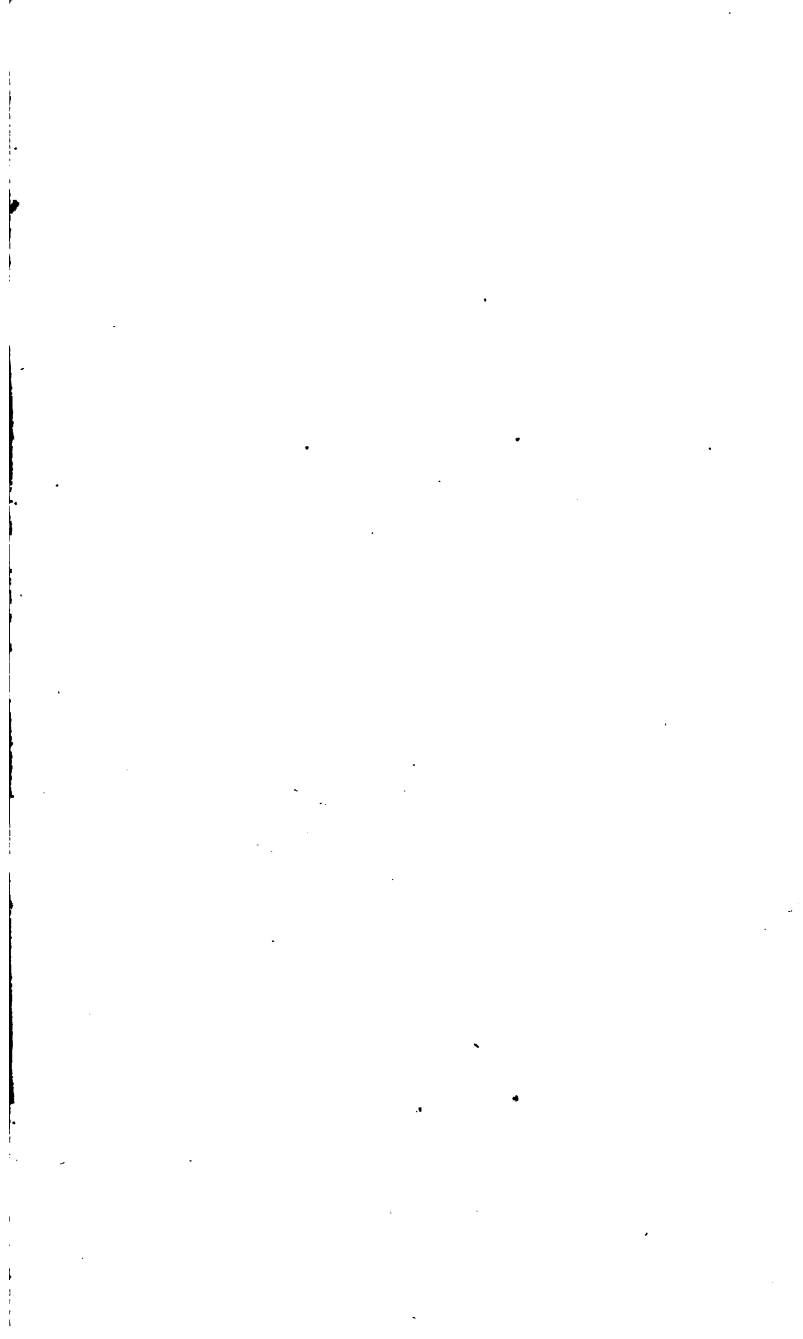
Moreover these two simple sentences are combined into one compound sentence by the conjunctive particle *et*.—This mode of analysis may be employed by the student in any sentence whether English, Latin, or Greek, and will generally be found a pleasant, as well as profitable exercise.

Translation.

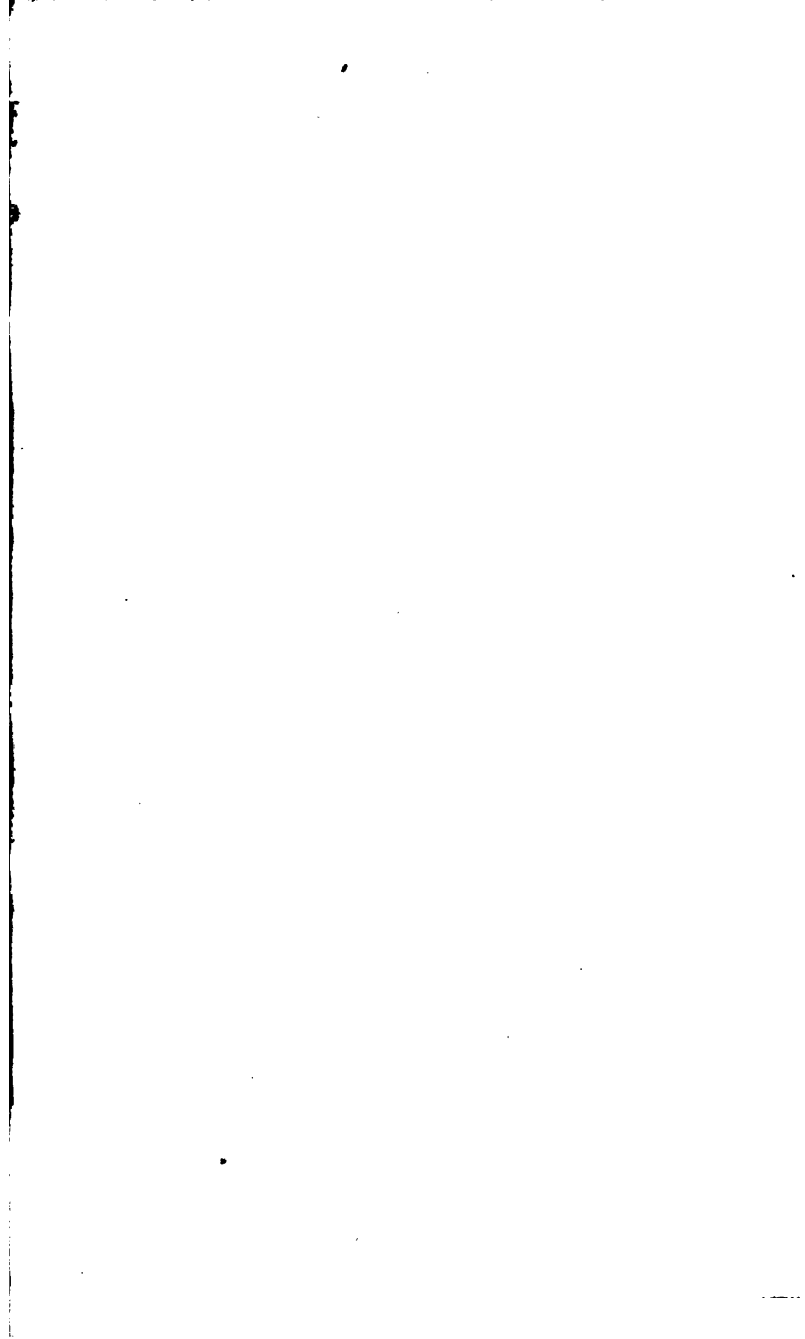
From these remarks it is obvious that in translating a sentence it is necessary first to analyze it, if a compound one, into the simple sentences of which it is composed, and then to translate them in their order. In proceeding with the analysis of simple sentences the first thing necessary is to find the grammatical subject and predicate, i. e. the nominative and verb: on these all the other parts of the sentence depend. Except in the *Oratio Obliqua*, the subject or nominative will commonly be a noun or pronoun in the nominative case near the beginning of the sentence, and the predicate will generally be the verb in the indicative mood (or the imperative) agreeing with the nominative in number and person, in any tense except the pluperfect, which is almost always found in a subordinate clause. Having thus found the verb and its nominative, begin with the latter, and combine with it all its adjuncts, i. e. all words agreeing with it, governed by it, or depending upon it in any way, so as to make up the complete logical subject; and then, second, take the verb, and in like manner connect with it all words governed by it, depending upon it, or modifying it by circumstances of time, place, manner, &c. so as to make up the complete logical predicate and in this manner proceed with every simple sentence till the whole is completed.



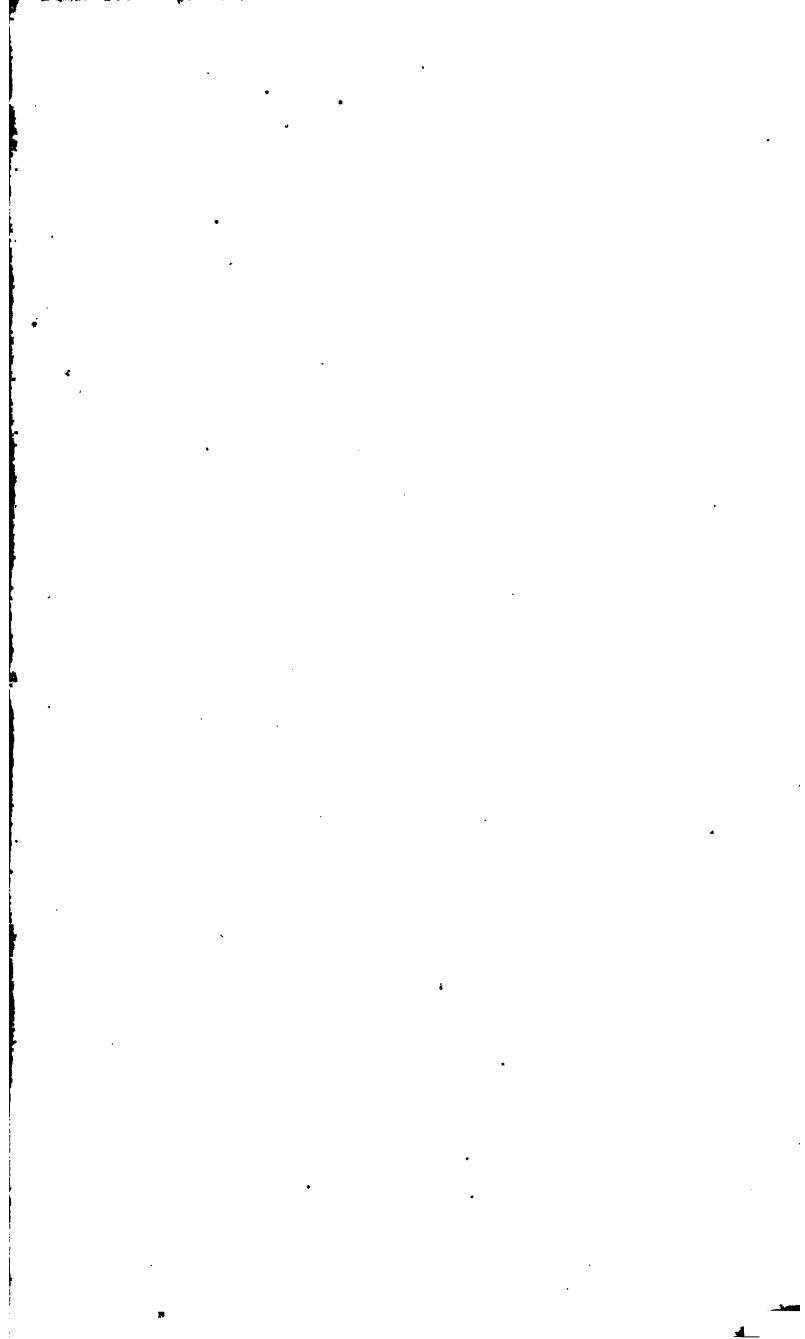














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